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AN

HISTORICAL RELATION

Of the Pretended

General Assembly,

Held at

EDINBURGH,

From *Octob.* 16. to *Nov.* 13. In the Year 1690.

IN A

LETTER

From a PERSON in

EDINBURGH,

To his Friend in

LONDON.

NATIONAL LIBRARY OF SCOTLAND

LICENSED *April* the 20*th.* 1691.

LONDON,

Printed for. *J. Hindmarsh,* at the *Golden-Ball* in *Cornhill,* near the *Royal-Exchange.* M DC XCI.

AN

HISTORICAL DESCRIPTION

OF THE

NEW JERUSALEM

COMMONLY CALLED

SWEDENBORG'S HEAVEN

AND

WHERE IT IS.

BY

JOHN HOWARD.

LONDON:

Printed for the Author, at the Swedenborg Printing Office,
No. 1, Bloomfield Street, Goswell Street Road.

1790.

A LETTER FROM *EDINBURGH.* TO ONE in *LONDON*, &c.

SIR,

I Received yours, and do not think it ſtrange, that thoſe of *England* are ſo deſirous to know the Acts and Proceedings of our General Aſſembly in *Scotland*; for not only Curioſity but Intereſt may prompt them thereto: I will readily ſerve you in this Matter, and intended, though you had not required it, to have given you an Account of it, that you might have Occaſion of gratifying your worthy Friends and Acquaintance. It's true, I was not Eye-Witneſs of what paſt; for you know my Circumſtances would not allow that; and the Brethren (as they call themſelves) endeavoured to keep out all that were not of their own party, or who might tell Tales; forbidding the Keepers of the door to admit any without a leaden Ticket in the ſhape of a Heart, which was the Paſs given them, which was not ſo eaſily obtain'd, except for their particular Friends; and if any of the *Epiſcopal Party* were diſcovered, there was a Cry preſently, *Conformiſts are here*; and the Officers were ſent to thruſt them out. However notwithſtanding of this ſtrictneſs, there were always two or three diſcreet and intelligent Perſons of my Acquaintance preſent at

every Seſſion, from whom I have what I write to you. And I aſſure you that you may truſt the Ingenuity and Faithfulneſs of the Relation. But before I come to the Aſſembly it ſelf, there be ſome things previous to it which you ought to be informed of. A General Aſſembly in *Scotland* (you know) is much of the ſame Nature with the Convocation in *England*, or a National Council; and of no leſs Authority here: Nay, our Preſbyterians exalt the Authority of their Aſſemblies aboue that of King or Parliament; and there be ſome ſtanding Acts of their Aſſemblies againſt Acts of Parliament, and which diſcharge Obedience to them: Whereupon our Presbyterians being not content with what the Parliament had done for them, nor thinking their Authority ſufficient for ſetting up their Government; they required a General Aſſembly, by whoſe Authority (which with them is ſupreme, and next to that of Jeſus Chriſt) their Government might be firmly eſtabliſhed, and all their Actings and Proceedings ratified and approved by it. Yet they knew that a free Aſſembly of the Clergy and Laity throughout the Kingdom would rather defeat than advance their Deſigns; therefore they conſider'd how they might prevent that by ſome Method, which would exclude all who were not well affected to their Intereſt, or zealous for the Good Old Cauſe.

In order hereunto they prevailed with the Parliament, to lodge the whole Government and Management of Church Affairs in the hands of thoſe few Old Preachers who went off when Epiſcopacy was reeſtabliſhed *An.* 1661. and ſuch as ſhould be admitted and approved by them. When theſe Miniſters off the Epiſcopal Perſwaſion who had complied with the preſent Civil Government heard this, they thought themſelves injured, and therefore addreſſed to the Parliament to be admitted to a ſhare of the Government, or at leaſt not to be abſolutely ſubjected to them, who were their ſtated and profeſſed Enemies. This they claimed as due to them, not only upon the account of their being Lawful Miniſters of the Goſpel, but alſo upon the account of the publick Faith, which promiſed them Protection upon their compliance with the Civil Government: Notwithſtanding which, their Petition was diſdainfully rejected, and

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the Act continued as before, in favour only of the above-mentioned Presbyterian Preachers. By which means all the present Episcopal Clergy and such of the Laity as favoured their Interest, and had complyed with them, were rendred incapable of bearing any Office in the Kirk, and of Sitting and Voting in their Meetings. This the Episcopal Party justly complained of, and said; That though Episcopacy was abolished merely upon an unjust and false Pretence, that that Government exercised Tyranny over the Church, yet now a real Presbyterian Tyranny was established, that instead of Fourteen Bishops Sixty were set up, who would Lord it over their Brethren more imperiously than they either did or pretended to do; and that Presbyters were subjected to them who own'd themselves to be no more than Presbyters, which had no Precedent in the Catholick Church, but also they who could not be denyed to be Lawful Ministers were excluded from any share of the Discipline and Government of the Church; which was contrary to the very Principles and Tenets of the Presbyterians themselves; who make every private Minister to be invested with the Authority of ruling as well as of teaching; and who affirm it unlawful for any Minister to part with that Right; and who therefore were wont to exclaim against Bishops, because they seemed to usurp it wholly to themselves. All the Excuse made for this was, That they could no otherwise make their Government *sure*, and that the Episcopal Party deserved to be thus treated for their Apostacy, in betraying and renouncing the true Rights and Interests of the Church by complying with Episcopacy. Hence it was inferr'd that Presbyterians do juggle both with God and Man: For whereas they would have the World believe, that their Model of Government and Forms of Discipline are so much of Divine Right that they can submit to no Terms of Composition with Men about them; so when it makes for their Interest, they can without any scruple introduce essential Alterations thereof: For Parity (which they make the Institution of Christ) was now taken away, and out of the pretended exigence of the Church nine hundred Ministers were suspended from one half of that Power given them

by Chriſt, which at other times is ſaid to be ſo eſſential to them that they cannot be Miniſters of the Goſpel without it.

Shortly after the paſſing that Act of Parliament, for ſetting up the Presbyterian Government, and committing the Care and Management thereof to theſe few ſurviving Presbyterian Miniſters, who had not complied with Epiſcopacy; there was a Meeting at *Edinburgh* of Presbyterian Miniſters and Lay-Elders to adviſe about the Affairs of the Kirk, and to lay down Methods how a General Aſſembly ſhould be call'd and conſtituted; becauſe (as I have obſerved) one could not be had according to their minds, after the old manner and ſtanding Rules of General Aſſemblies. By Virtue of the Act of Parliament, none had the Right to meddle with the Government and Affairs of the Church but ſuch Miniſters as had been removed by the reſtoration of Epiſcopacy; and certainly theſe men were greatly overſeen when they parted with that Privilege, and admitted others to ſhare with them before they had ſetled the Church according to their minds: For by theſe means they were overpower'd and outvoted, and forced to yield to other things than what they firſt intended; but they were not ſenſible of this their Errour till it was paſt remedy. Firſt, the remnant of the Remonſtrator Party, who had been actually depoſed in the time of Presbytery, and ſome of them for ſcandalous and groſs Crimes, came to ſit in this Meeting; they were very active and uſeful, and therefore it was thought fit to receive them; but ſome being ſenſible of the Irregularity of admitting Perſons lying under the ſentence of Depoſition by their own Kirk, it was therefore moved that the Sentence of Depoſition might be firſt taken off: But the Debate was laid aſide and ſuppreſt, becauſe theſe men urg'd and preſſed that their Sentence of Depoſition might be declared void and null, being done *Clave errante*, by a Factious party; wherewith ſome of the old Publick Reſolutioners were pricked, and therefore proceeded to defend themſelves, and particularly one Mr. *Alexander Pitcarne* proteſted againſt their Proceedings, and threatned to print his Proteſtation, and to declare their Meeting unlawful, while ſuch incapacitated Members were allowed

to

to ſit in it: But ſuch early Heats being unſeaſonable and prejudicial, they prevail'd with him to take up his Proteſtation and to forbear the Publiſhing it. Into this Aſſembly alſo were received all theſe younger Brethren, who had been admitted to the Miniſtry clandeſtinely in the time of the laſt Reign, or avowedly and openly ſince the receiving their Indulgence from King *James*. Theſe were hurried on with more Fierceneſs and Zeal than the former, who indeed wanted not ſincerity and concernment enough for the Cauſe.

——————— *Gelidus tardante Senectâ*
Sanguis hebet, frigentque effœtæ in corpore Vires.

The Old Men thought that they ought to rule, and bear the greateſt Sway becauſe of their Age and Experience, and that the Act of Parliament was eſpecially in their favours; but the younger Brethren would not be impos'd upon, ſeeing Parity was the Conſtitution of their Government. And it was ſaid that one Mr. *Webſter* told Mr. *Gilbert Rule* very bluntly, that tho he was a younger Man he merited more than he, having taken the Miniſtry upon him in the time of Perſecution, when no temporal *Intereſt did encourage him to it; whereas the other entred into it in the time of Peace, and deſerted it in time of Trouble.

* *Except the Contributions of the Siſters, which were ſomething to one who knew no other ways how to live.*

Mr. *Gabriel Cunningham* was choſen Moderator of this Meeting, which was extraordinary as to its Nature, neither was there a proper Name for it; For it was neither Seſſion, Presbytery, Provincial, nor Dioceſan Synod, nor General Aſſembly, nor Commiſſion of the Kirk, which are all the Church Judicatures ever have been ſince the Reformation; but ever ſince it bears the Name of the General Meeting. Here they appointed Miniſters for the ſeveral Corners of the Country, divided them into Presbyteries, preſcrib'd the Rules of trying Epiſcopal Miniſters, and ordained that where the Presbytery conſiſted but of four or fewer, the next Presbytery ſhould be joyned to it, which yet in many places made not a competent number for ſo weighty a buſineſs, as the examining and cenſuring Miniſters

for

for their Doctrine and Manners: For the two Presbyteries of *Hidingtoun* and *Dumbar*, where (you know) there be near thirty Parishes, consisted but of five Presbyterian Ministers. There was the like number in the Presbyteries of *Dunse* and *Churnside*, where there were about as many Parishes. In the Presbytery of *Aughterarder* there was but one Presbiterian Minister, and when the next was joyn'd to it, they made but three; so that when it was debated in the Assembly, whether one of them, towit Mr. *William Spence* (of whom you will hear more afterward) should go for *Angus*; they pleaded against his going, because that without him they could not have a *Quorum* in the Country where he then lived; and at the same time Sir *Colin Campbell* and *Ardbruchill* stood up and said, in the face of the Assembly, that for twenty Miles Westward of *Perth*, there were but two or three Ministers, meaning these of the Presbyterian Perswasion, which shews how little agreeable either their Persons or Government are to the People.

Here also they laid down the Method and Manner of constituting the next Assembly, which was to sit in *October*, *viz.* That where a Presbytery consisted of eight Ministers, they should send four Ministers and three ruling Elders to the Assembly; where they were under eight and above four, three Ministers and two ruling Elders; four should send two Ministers and one ruling Elder; and where there was but one, that one and a ruling Elder should come: By which you see that the old Method of constituting General Assemblies was quite alter'd, and that as many Parts of the Kingdom were not allowed Representatives in that Assembly, so others were not represented equally, nor could they bear a sutable Proportion therein; but the smalness of their number was admitted as a defence for this Irregularity. At this Meeting they appointed a General Fast before the sitting down of the Assembly, to be kept on Sunday the 5th. of *October*, which was the third Fast had been observed on Sundays within the space of a Year, which is neither agreeable to the Nature of the day, nor the Practice of the Primitive Times; but our Presbyterians

ans are above these things; they have more regard to the Practice of their own Predecessors, than either to Reason or Antiquity; and you know it was the Custom of the old Presbyterians to keep all their Fasts on the Lords day: At this time also we had another instance, whereby they shewed themselves the true Sons of their Fathers, who did not confine themselves to Matters purely Ecclesiastical, but who also were always catching at the Power of the Magistrate; whose Priviledg it is in this Kingdom to license Books, and in their Licences to grant the Monopoly of them: This Privilege was assumed by the General Meeting; For they order'd an old Treatise of ruling Elders to be reprinted by the Heirs of *Andrew Anderson*, and discharged any other to meddle therewith; This is the Form of their Licence word for word.

The General Meeting of Ministers and Elders of this Church have appointed this Treatise of Ruling Elders and Deacons to be Printed by the Heirs of Andrew Anderson *and none other. Extracted by*

JOHN SPALDING, *Clerk.*

This was a small Beginning, however the Privy Council thought fit to take notice thereof, and to give a check to these Encroachments on the Civil Power, and therefore order'd the Copies to be call'd in, and the Licence to be torn away; so that after the first day all the Copies were sold without the *Imprimatur*; and two Friends of mine (who otherwise cared not for the Book) were forced to pay a triple rate for one with the forementioned Licence, which was a new Proof of the Presbyterian Usurpation.

After the Meeting the Brethren went home, and fell to their work with all their might, according to the Instructions given them in their General Meeting. It was expected that they would first have planted the Churches made vacant by the Council and the Rabble, which were more than could be supplied by all the Ministers of that Perswasion: But they were not so zealous to plant, as to pluck up what was already planted; they would

would not begin to build, until what was already built was overthrown to the Ground. More than a third part of the Churches in the Kingdom wanted Miniſters, and the moſt of them for more than a Year. But as if that was only a ſmall matter, it was overlooked; and all Pains and Care laid out in emptying theſe Churches where the Epiſcopal Miniſters continued to preach. Their beloved *Weſt* was deſtitute of Miniſters, the Churches there and in *Galloway* were almoſt all ſhut up. So that when the Aſſembly met, two Miniſters declared before them, that where they liv'd there was not ſo much as the face of a Church, there being no Miniſters but themſelves and one other: Yet none were ſent thither, but they ſhew'd greater Inclination to ſeat themſelves in the *Lothians* and *South*, which is indeed a better Country, but where there was leſs room for them, and where they were not ſo acceptable to the People. Many were indeed aſtoniſhed at this, nor could they either juſtify it, or well underſtand the Politick thereof. Strange! there were already more Churches vacant, than there were Presbyterian Miniſters to put in them, and yet ſo many more were aimed at, and coveted. It was ſad and lamentable to ſee ſo many deſolate Congregations in all parts of the Land, ſuch Multitudes of People without the Goſpel, and without the direction of Paſtors, and yet they would endeavour to deprive them of this Bleſſing, who by the good Providence of God had it ſtill continued with them. However they did this either to force the People to joyn with them when none other could be had, or being conſcious of their own Ignorance and Inability, they thought it neither fit, nor their Intereſt to tolerate them who were more judicious, and who would accuſtom the People to Senſe and ſolid Diſcourſes, which held forth the true Nature and Deſign of the Goſpel, and which armed People againſt fanatical Deluſions.

When ſome were ask'd why they ſtudied to caſt out all the Epiſcopal Clergy, ſeeing they could not yet ſupply their Churches, and why they would preach in a Meeting-houſe, where there was an Epiſcopal Miniſter unblameable in his Life and Doctrine, and draw the people from him, rather than go

to another Pariſh which wanted a Paſtor altogether. It was anſwered, That there was leſs prejudice both to Church and People by the want of Preaching, than by the Preaching of Men of Epiſcopal Principles and Perſuaſions: And Mr. *Frazer* of *Bray* ſaid in a Sermon before the Parliament, That it was better that the Temple of the Lord, did lie ſometime unbuilt and unrepair'd, than be rear'd up by *Gibeonites* and *Samaritans*. But to return, Nothing came before the *Presbyteries*, except Citations and Libels againſt Epiſcopal Miniſters, and to make the greater diſpatch, they ſat every Week. The *Presbyteries* were a perfect Inquiſition, who ſent out Spies to inform them not only of the publick Sermons and open Practices of the Epiſcopal Clergy, but alſo what they ſpoke and did in private; Neither did they ſearch only into their preſent behaviour, but alſo they made enquiry into the former Actions of their Lives, and if they upon diligent ſearch made any diſcovery of any little Blemiſh or Failure, though before forgotten, it was made a part of their Indictment. Mr. *C.* an old Man of eighty years at *Lady-Kirk*, was libell'd among other things for Drunkenneſs, alledging an inſtance fifteen or ſixteen Years ago, who as he prov'd the alledg'd Inſtance to be falſe, ſo he ſaid very well, that ſeeing a latter Inſtance could not be produc'd, it did appear, that he was neither ſcandalouſly Drunken, nor guilty of the Habit thereof. There was a form'd Deſign of diſgracing the Epiſcopal Clergy, and of rendring them infamous for Immorality; but it will be much for their advantage, that after earneſt deſires and endeavours to blacken them, there was little or nothing made out againſt them; When any real Scandals were found, they were loudly talked of, and publickly proclaim'd, and laid to the charge of the whole Party, as if it were a matter extraordinary to find ſome unworthy perſons among nine hundred or a thouſand: The leaſt defects of Behaviour were heightened and aggravated as if they had been groſs Crimes, and what was no fault was made one by a perverſe and ſiniſter Interpretation and uncharitable Conſtruction. When more heinous Crimes were wanting, the Libels were ſtuff'd and ſwell'd with Articles, which of themſelves amounted to nothing;

but accumulated together, were by them look'd upon and ſuſtained as amounting to a great guilt. And when nothing could be deviſed againſt the Miniſter himſelf, he was accuſed for his Elders and Pariſhioners, if they could be tax'd for any real or apparent Crimes; For then it was ſaid, that he prophaned the *Holy Ordinance* of the *Lords Supper*, becauſe he was aſſiſted by ſuch Elders, in the Adminiſtration of it; and that he admitted ſuch perſons, whereas yet neither the one nor the other were under Church Cenſure or legal Conviction. The Libels were generally ſo frivolous and impertinent that they ought to have been rejected with Scorn; but whatever was offered by the Bygots was admitted, and all care and caution us'd not to diſcourage them. The great Scandals of Mr. *Couper and Mr.* Graham *Miniſters at* Dumfermline *were the admitting Perſons promiſcuouſly to the Sacrament; the profaning the* Lords Day *in ſuffering people to bring in Kail, and fan Barly for the Pot that day; and by allowing their Children to play with others,* though they were very much under that age, which even in the opinion of *Jewiſh* Doctors was obliged to the ſtrict obſervation of the Sabbaoth. Another Miniſter was deſign'd to be libelled *for plucking a few Peaſe on Sunday*; but that being ſo parallel to the caſe of the Diſciples, which our Saviour defended, it was not permitted to be made uſe of. One was accuſed *becauſe he ſometimes Whiſtled*; And another *becauſe one time playing at Bowls, he broke an innocent Jeſt,* which none could have conſtrued Prophane, but they who were impure.

If any had at any time publickly or privately expreſs'd any Zeal for Epiſcopacy, or reflected on the Covenant, and the Principles and Practices of the *Presbyterians,* who now always aſſume the names of the *Godly,* and the *peculiar people of God,* or if it could have been alledged, that they had any ways, tho never ſo indirectly, or even in obedience to the Magiſtrate, been the occaſion of any trouble or uneaſineſs to them, this was never omitted; but was ſure to be made a main Article of their Libel. Thus Mr. *Crawford* (the old Gentleman mentioned before) was accuſed for calling the Covenant *a Band of Rebellion.*

lion. Mr. *Heriot*, Minister at *Dalkeith* was libelled, as calling *Monmouth* and *Argyle* Rebels and Traitors, because he read the Proclamation set forth against them, and which was appointed to be read in Churches * by the King and Council. And a certain Great Man was so picqu'd at him upon this account, that he would neither hear his Defences against the other Articles of the Libel, nor yet interpose his Authority (which was then the highest in the State) for keeping him in the Exercise of his Ministry, though it was desired by the Generality, and the best of his Parish. Mr. *Wood* of *Dumbar* was charged in his Libel with Cruelty, and a persecuting Spirit, because he persuaded a Friend of his to put away a Servant who would not keep the Church, and thereby made both her self and her Mistress liable to the Law: He was also accused for saying to one who expresst his fears, as if the Liturgy of the Church of *England* would be introduced among them, *God send us no worse*; and that he had never expresst his thankfulness to God, for the deliverance of the Land from *Popery* and *Prelacy*. To the first he reply'd, That he was indeed sorry if any such Expression had dropt from him, because he was sensible it was too mean for so great and so glorious a Church as that of *England*: To the other he said, That he thanked God heartily for any deliverance that the Land had from Popery, but he could not do so for the overthrow of *Prelacy*, unless he either acted the Hypocrite, or was convinced that *Presbytery* was the greater Blessing, and the more Ancient and Apostolical Government; which he never yet saw made out. Mr. *Graham* (whom I mentioned before) had in his Libel imputed to him, the taking the Oaths of Allegiance and Canonical Obedience, which, they said, shewed him incorrigibly Episcopal. Mr. *Couper* had added to his Libel his taking the Oath of the *Test*. Mr. *Johnstone* of *Salin* was accused for being too much affected to the Episcopal Government, and for recommending superstitious and erroneous Books to the people, as they were pleas'd to call the *Whole Duty Man*, which was expresly mentioned. Another Mr. *Johnstone* Minister of *Burnt Island* was libell'd, for conversing with some persons whom they alledg'd to be no Friends to

* *At the end of this Letter, vid. Information given in by Mr. Heriot to the Privy Council.*

the Government either of Church, or State; and for using the Doxology, *&c.* which, *&c.* could only refer to the Creed and Lords Prayer. The Minister of *Abbots-Hall* was accused for neglecting the Catechism of the *Westminster Divines*, and using that which was first set forth by the Synod of *Edinburgh*, and afterwards enlarged by the Reverend and pious Bishop *Scowgal*: The Catechism (I must tell you) is as well as the *Whole Duty of Man* much spoken against, and severely condemn'd as erroneous; but what are the particular Errours of it which make it so dangerous, I could never learn, nor do I believe you could guess them, except they were told you.

By these Instances you may understand the Nature of our *Presbyterian Libels*; I forbear to give you more, because I suppose there will be a Collection of them published: But you must know that they would never give any of the Episcopal Clergy the title of *Minister*, but only that of *Incumbent*. Mr. *Graham* complain'd of this, and demanded a Reason, who was told by way of Answer by one that preach'd at *Innerkeithing* that there were no true Ministers but *Presbyterian* Ministers; And as they denied them the Title of *Ministers*; so to take away their right to their respective Parishes, one Article of their Libel was, Their entring by Presentation from a Patron, and by Ordination, Collation, and Institution of the Bishop, contrary to the Word of God; The Constitution of this Church, Acts of Assemblies, and the Lands solemn Engagements. When the leading Men of that Party were upbraided for making Episcopal Ordination a ground of a Libel; They excus'd themselves and laid the blame of it upon the people; but in this they shewed their Hypocrisie and deceitful Dealing. For it was well known that the *Presbyterian* Ministers were always consulted in the forming of the Libels, and many of them were drawn up by themselves, and that all them were every where of the same strain, which makes it evident that it was a concerted business among them, to beget in the peoples minds an aversion to Episcopal Ministers, as not true Ministers, nor entring in at the right door; though they were also careful to foist in some other thing to excuse their Censures with the more judicious, who could not be so easily deluded and imposed upon.

As

As the Articles of the Libels were for the moſt part frivolous and impertinent, ſo the manner of their proceſs was neither legal nor reaſonable; for ſeldom did they let the Miniſter accuſed know his Accuſer, and ſo he might have been made a Witneſs againſt him, which is contrary to the Laws of all Nations: Beſide, they always received the Libel, and ſuſtained the validity of it, before he was heard, and not regarding what Defences might be opponed, cauſed him to be cited to hear and ſee himſelf depoſed: Nor was he ſuffered to be preſent at the examination of the Witneſſes; but in many places, if not everywhere, the Witneſſes were allowed to be preſent all together, when they gave in their Evidence: By the Civil and Canon Law, and the reaſonable practiſe of all Nations, they who bear Hatred, Malice, or have diſcovered any Prejudice againſt the accuſed, cannot witneſs in Judgment againſt him; but this was wholly neglected and paſt by, and the moſt avowed, profeſt, and open Enemies received as Witneſſes, and ſuch alſo allowed to ſit as Judges. Thus Mr. *Calderwood* a profeſt, and bitter Enemy of Mr. *Heriot* Miniſter of *Dalkeith*, who was the chief if not the only Informer againſt him, ſat and judged him in the *Presbytery* in the quality of a Ruling Elder; And when the ſaid Mr. *Heriot* deſired that he might be removed, it was utterly refuſed him. So when Mr. *George Purves* Miniſter at *Glencorſe* appeared before the ſame *Presbytery* at *Dalkeith*, he objected againſt ſome of the Witneſſes as carrying Heart-Malice and ill Will towards him; they having ſometime before aſſaulted him in the Pulpit with Swords and Staves, and taking him by the Throat, had gone near to have ſtrangled him, if he had not got preſent Relief; therefore (ſaid he) they ought not to be allowed as Witneſſes againſt me, for they that did ſo, what will they not do to procure my ruin? Upon which the very Reverend and Worthy *Matthew Selkirk*, who is now ſetled Miniſter at *Crighton*, roſe up and ſpoke to the Moderator; *That if theſe Men had done ſo out of Malice and perſonal Prejudice, they ought not to be received as Witneſſes; but if they had done it for the Glory of God, he ſaw no reaſon why they might not be admitted.* If one part of the Depoſition ſeemed to prove the Libel, or any Article

ticle of it, though the other did exculpate the Miniſter or extenuate his fault, the firſt was marked, and the other left out; So I was told of one who is ſince dead, who was accuſed for ſaying, that *Women wanted Souls*; The Witneſs declar'd he had heard him ſay ſo, but that he only deliver'd as the Opinion of another, and yet upon this the Article was look'd upon as proved: When the Witneſſes cleared the Miniſter or aſſerted his Innocence, they were diſmiſs'd as knowing nothing of the Matter; but ſuch were greatly encouraged and cheriſhed as ſhewed themſelves earneſt and forward to diveſt him of the Character of a faithful, pious and upright Paſtor: And when they paſſed the Sentence of Suſpenſion or Depoſition againſt any, at the intimation of it, from the Pulpit in his own Church, the whole Libel was read, though ſeveral of the Articles were ſo frivolous and trivial as not cenſurable by Law, and others of them that contained Matter of Scandal were no way proved.

As for the Epiſcopal Clergy, ſome of them diſown'd their Authority, and would not appear; Others appeared, and gave in their Defences; and ſome perceiving the Partiality of the particular *Presbyteries* appeal'd to the next General Aſſembly, hoping to meet with greater Moderation there, or at leaſt that before that time the Civil Government would put a ſtop to theſe rigid and unreaſonable proceedings. Thus matters went till the ſitting of the Aſſembly, and by theſe proceedings the *Presbyterians* not only encreas'd the prejudices of thoſe who differed from them, but they alſo diſguſted many of their Friends. The *Presbyterians* you know were much inferiour to the Epiſcopal Party in number, quality, learning or good Senſe; and I aſſure you, that now they have loſt much even of that Intereſt which they had in this Nation, many who thought well of them while they were kept under, are now aſhamed of them, and have deſerted them: I am told that many (even in the *Weſt*) abominate them: It is moſt certain that in other places of the Kingdom, they are fear'd and dreaded as a Plague to Mankind, juſt as the *Jeſuits* are.

When the time of the Aſſembly drew near, the ſeveral Presbyteries ſet about the chuſing Commiſſioners for it, and things

things were ſo laid, that the moſt bigotted and hot-headed were generally choſen, and thoſe of a more moderate Temper put by. If there had been any reſpect to the qualifications of Men, none in that part of the Country he lived in would have been preferr'd to Honeſt Dr. *Hardy*; but becauſe heretofore he had kept correſpondence with the Epiſcopal Party, and ſtill preſt Moderation towards them, he was excluded. In like manner Mr. *Alexander Pitcairn* of *Dron* was put by, becauſe of his carriage at the laſt General Meeting, though he is ſaid to have more Learning than the moſt of them; and there were but three others in the Presbytery with him, and none of them, of theſe old men to whom the Government of the Church was entruſted by the late Act of Parliament: He indeed came to the Aſſembly, ſat in it, and interpoſed his Judgment, but was no Member of it, and ſo conſequently had no Vote. When theſe Meaſures were perceived, it was concluded, That Mr. *George Campbel* ſhould be alſo ſhuffled out of the Aſſembly; but that would have made their deſigns too apparent, there being none of his Presbytery whom they could bring in Competition with him, as alſo they had not much reaſon to fear any Oppoſition from him becauſe of his modeſty and quietneſs, which makes him averſe to Conteſts and Jangling. He hath indeed the Character of a learned, good, and diſcreet Man; and by his Moderation at firſt he did very much diſpleaſe his Brethren, which (as I am informed, but am loth to believe) hath obliged him for removing their Jealouſies to expreſs himſelf of late more ſeverly againſt the Epiſcopal Party than he us'd to do formerly. As for Lay-Commiſſioners, ſuch were pick'd out as either were moſt bygottedly affected to their Intereſts, or whom they deſir'd and deſign'd to make faſt Friends to their Party. In the Presbytery of *Churnſide* the *Laird* of—was choſen, and in *Dunſe* the Competition lay betwixt the *Laird* of *Lanton* and *M.* the laſt was like to have carried it, but ſome one ſuggeſted to the Moderator, that it would very much reflect upon them to have both the Commiſſioners for the *Merſe* ſtain'd with the *Scandal* of *Adultery*; upon which the Commiſſion was giv'n to *Lanton*, and the other was put by, whom yet they would fain have

obliged,

obliged, he being one who has at preſent a conſiderable place in the Kingdom.

The *King* you know ought to have a Commiſſioner at every Aſſembly, to ſee that Affairs of State be not medled with by the Brethren, who indeed ſtill retain the ſtrong Inclinations, which they as well as the Church of *Rome* have always ſhewed to meddle with them, pretending they only do this in *ordine ad ſpiritualia*. Every one look'd that the Earl of *Crawford* ſhould have been the perſon, whom the King ſhould have honoured with that Employment, and his Lordſhip himſelf rejoyced in expectation of it: But (to the ſurprizal of all) ſome few days before the Aſſembly ſat, a Commiſſion came down for My Lord *Carmichael*, which made the zealous Brethren hang down their Ears: And My Lord *Crawford* gave an Indication of his ſecret Grudg at the diſappointment, by his entertaining every body who came to ſee him with Proteſtations, that he did not deſire it, and with Reaſons and Excuſes why he would not have accepted of it, if it had been offered to him: But we may juſtly ſuſpect that his Lordſhip would not have refuſed it, ſeeing he frequented the Aſſembly, and officiouſly meddled in all the Concerns of it, even before he was made a Member; and upon *Carmichael*'s advancement, there were Letters immediately diſpatched to procure a Commiſſion for his Lordſhip from ſome Burgh or other, becauſe a Commiſſion from a Presbytery had been neglected, upon an expectation that his Lordſhip ſhould have repreſented the *King* himſelf in the Aſſembly: His Lordſhip was ſo humble, that having miſs'd of the higheſt Station, he would rather ſerve in the meaneſt, than not have an hand in advancing the good Cauſe; or be deprived of the occaſion of perfecting what he had ſo zealouſly begun: He had indeed merited the higheſt Honour in the Kirk, but all except the very Bygots of that ſide approved the *King*'s Choice as beſt and wiſeſt for himſelf, and the Intereſt of the State. For My Lord *Carmichael* was look'd upon as a Man of good Senſe, and he had lately giv'n proofs of his Diſcretion and moderate Temper, at the Viſitation of the Colledg of *Glaſgow*; whereas My Lord *Crawford* kept within no bounds of Moderation at the

Viſitation

Viſitation of the Univerſity of S. *Andrews*, and was much taken notice of for his rough Uſage of the Maſters, particularly the Reverend old Dr. *Weemſe* Dean of S. *Andrewes*, and Principle of S. *Leonard*'s College, who had been a Maſter in the ſaid Univerſity for the ſpace of 45 years, under whom My Lord *Crawford* ſtudied Philoſophy, and to whom he was then particularly obliged; the Dr. had alſo been a zealous Aſſertor of the Proteſtant Religion, and deſign'd to have made the Univerſity his Heir; notwithſtanding all which, My Lord would not ſuffer him to have the favour of a Seat, when he attended that Viſitation, and when the honeſt Gentleman's Age and Infirmity obliged him to reſt himſelf on the ſtep of a Stair in the room, becauſe other Conveniency was deny'd him; his Lordſhip ſent an Officer and raiſed him; ſuch Roughneſs and Incivility you may think incredible, but I had it from the old Gentleman himſelf; of the which, with all other Particulars of that Viſitation, as alſo of the Viſitation of the other Colleges, I am told that the World may expect a full Account. But to return from whence my reſpect to my Lord *Crawford* carried me.

All the Members of the Aſſembly being duly couven'd on the appointed day, *viz.* the 16th. of *October*, they went to the High Church where Mr. *Gabriel Cunninghame* Moderator *of the laſt General Meeting* did preach on S. *John* 2. 17. *And his Diſciples remembred that it was written, the Zeal of thine Houſe hath eaten me up.* In which the old man gave a greater Proof of his Memory than his Judgment, for the ſame Sermon had been preach'd on the ſame Text by Mr. *Oliver Bowlis*, *an.* 1643. before the Lords and Commons aſſembled in Parliament at *Lond.* I have ſeen the printed Sermon compared with the Notes of what was preach'd, and I aſſure you Mr. *Gabriel* made an exact Repetition, and followed his Authour *verbatim* ſo far as was fit for his purpoſe, only he left out ſome things in the Cloſe of Mr. *Bowlis*'s Sermon, and added ſome bitter Reflections on the Epiſcopal Party.

There was a Parallel carried on betwixt Presbytery and that Miracle of our Saviour in whipping the Buyers and Sel-

lers out of the Temple; the ſetting up Presbytery at this time was compared to the Work of the Reformation, and was made a more wonderful and *ſignal Act of Providence.* The Epiſcopal Party were called *formal and nominal Proteſtants, who profeſſing to retain the Fundamentals, did pervert and corrupt the very Doctrine and all the Ordinances of Jeſus Chriſt.* The Presbyterians you know can never have their fill of Preaching, and therefore a ſingle Sermon was not thought ſufficient to open their Aſſembly, but they returned in the Afternoon, where Mr. *Patrick Simſon* preached, on 3. *Zach.* 7. *Thus ſaith the Lord of Hoſts, if thou wilt walk in my Ways, and if thou wilt keep my Charge, then thou ſhalt alſo judg my Houſe, and ſhalt alſo keep my Courts, and I will give the Places to walk among theſe that ſtand by.* When his Matter and Expreſſion were conſidered, no body thought his Sermon was borrowed as that in the forenoon had been, for it was Presbyterian Stuff courſe enough. He aſcribed to their Meeting a Supremacy abſolute and immediate next under Chriſt.

After both Sermons they went to the Place appointed for the Aſſembly; Mr. *Gabriel Cunninghame* opened the Meeting with a Prayer, after which he made a Complement to the King's Commiſſioner, and deſired that his Commiſſion might be ſeen and read. The Commiſſioner having produc'd his Commiſſion, he deſired that every one might alſo ſhew theirs; which occaſioned a confuſed Jangling for ſome time. The next thing they fell upon was the chuſing of the Moderator, for Mr. *Gabriel* could no longer preſide, it being againſt their Principles to allow a conſtant Moderator. For Perſons were in Nomination, the firſt was Mr. *George Campbel* Miniſter at *Drumfries*, whoſe Character I have given you before; the next was Mr. *Gilbert Rule*, who formerly paſs'd under the name of Dr. *Rule* becauſe of his practiſing Medicine; he ſat in the Aſembly as Commiſſioner from the Colledg at *Edinburgh*, where he was lately inſtalled Principal, in the room of the reverend and learned Dr. *Monro.* In the laſt times of Presbytery he was an Independent, but now he ſeems to own no ſuch thing, but preſſeth the Presbyterian Government as of Divine Inſtitution:

tion: He is of great Authority among his Party, and is reckoned by them a learned and judicious man; but firſt he ſeems not to have the Latine Tongue, for he oft woundeth *Priſcian*, and hath ſo little Command of that Language, that he dare not extend his Prayers before the Students above two or three Sentences, which when obſerved made one wiſh that all the Presbyterians were obliged to pray in Latin, and then they would not be ſo tedious, nor vent ſo much Nonſenſe in their Prayers, as moſt of them now uſe to do: Again, the things he hath publiſhed diſcover no ſmall Ignorance; witneſs, his *ſilly Gloſs on that Expreſſion of S.* Jerome; *Quid facit Epiſcopus, exceptâ Ordinatione, quod Presbyter non faciat*: Where he maketh *Ordinatio* to be the ordering of the Meetings of the Clergy. * He alſo publiſhed a Pamphlet, wherein he repreſented the Principles and Practices of Presbyterians; which is a very weak and empty Paper full of Contradictions, wherein the Scripture is groſly wreſted, and wherein ſeveral things are obtruded as certain and of great Importance, which have no Foundation either in Scripture, Reaſon, or Antiquity. As by this it appears that his Learning is not great, though he hath had the Boldneſs to enter the liſts with Dr. *Stillingfleet*, ſo he hath often in his Sermons vented himſelf bitterly againſt the Epiſcopal Party.

* *This Expoſition of the Fathers Words you may find in the* 169 p. *of his pretended Anſwer to Dr.* Stillingfleet's *Unreaſonableneſs of Separation.*

A third Perſon was Mr. *Meldrum* once Miniſter at *Aberdeen*, but who hath preach'd at a Meeting-Houſe in the *Weſt* ever ſince the Indulgence granted by King *James*. He indeed entred the Miniſtry in times of Presbytery, but he alſo complied with Epiſcopacy when it was reſtored. He at firſt together with Mr. *John Menzies* Profeſſor of Divinity at *Aberdeen*, did heſitate upon the Oath of Canonical Obedience; which *Biſhop Mitchel* of *Aberdeen* would by no means allow; ſo that they both ran a riſque of being depriv'd. But afterwards upon a Conference at S. *Andrews* with the Archbiſhop of that See, who it ſeems dealt ſomewhat ſmoothly with them, they both ſubſcribed the Oath of Canonical Obedience, and were ſent

back to the Biſhop of *Aberdeen* with recommendatory Letters from the Primate; upon which they were admitted to their Places, which the one kept till his Death, and the other till the Oath of the Teſt. I am told that Mr. *Meldrum* denies the matter of Fact, and will not acknowledg that ever he took the Oath of Canonical Obedience, but the thing is too notorious to be denyed; for as the Primate of S. *Andrews* aſſur'd the Biſhop of *Aberdeen* of it by a Letter under his hand, of which Mr. *Meldrum* himſelf was the Bearer; ſo the Biſhop of *Aberdeen* to make their Compliance as publick and exemplary as he thought their demurring and refuſal had been ſcandalous, before he remitted them to the Exerciſe of their Miniſtry, cauſed a publick Intimation of their Subſcription to be made in the old Church of new *Aberdeen*, which Intimation was made by Dr. *Keith* afterwards Profeſſor of Divinity at *Edinburgh*, which certainly would not have been done, if the matter of Fact had not been certain: Eſpecially if it be conſider'd that they themſelves, tho preſent, did not offer to contradict it. When this rigorous Proceeding of the Biſhops againſt them was in ordinary Diſcourſe complained of, he defended himſelf by an *old Scotch Proverb*, which is, *That a fidging Mare ſhould be well girded*: And it has been told me the Subſcriptions both of Mr. *Menzies* and Mr. *Meldrum* are ſtill extant. However Mr. *Meldrum* payed true Canonical Obedience, as much as any other Miniſter, to the Biſhop of *Aberdeen*, and lived in particular Friendſhip with Biſhop *Scowgal*, who ſucceeded in that See: he frequented the Presbyteries and Synods, ſubmitted to their Acts, and aſſiſted ſeveral times when the Biſhop ordained, and ſo far deſerted the Principles of the Covenant and our *Scottiſh Presbiteryans*, that he ſwore and ſubſcribed the Declaration, when he was admitted Rector of the *Mariſhal* College of *Aberdeen*. It cannot be denied but that he carried himſelf well, and gained the good Opinion of all, while he kept his Place, and even after he had left it for not taking the Teſt, he did not deſert the Church, nor renounce Communion with the Epiſcopal Party, until the time that King *James* diſcharged the taking of Oaths, and ſuſpend-

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ed the Laws which enacted them, and then becauſe he was not permitted to return to the Exerciſe of his Miniſtry at *Aberdeen*, tho he was allowed to go any where elſe, he became ſo picqu'd and offended at the Biſhops, whom he apprehended were the Cauſe thereof, that he preſently ſtruck in with the Presbyterians, and either to make his Change appear the more ſincere, or becauſe he had really alter'd his Judgment and the Principles he formerly profeſs'd, he hath broke of all correſpondence with the Epiſcopal Party, though ſome of them were his moſt intimate Acquaintance, and as Occaſion offer'd vented himſelf as bitterly and ſeverely againſt them, as any Presbyterian whatſoever. And when he was laſt at *Aberdeen*, tho he was kindly and civilly invited by his old Colleagues to take their Pulpit, yet he would never preach for them, nor ſo much as hear them; but choſe rather to go preach in the Meeting-Houſe, where he exhorted the People to Thankfulneſs for the deliverance of the Land from Prelacy, and to be earneſt in their Prayers that it might never return again. In him we have an apparent Inſtance, how great a Temptation even to a judicious Man Picque and Intereſt and Popularity do oftentimes prove. At firſt he pretended that he would only attempt to reclaim the deluded People of the *Weſt* from their Errors and Extravagancies, who (he ſaid) had been loſt for want of good and knowing Miniſters amongſt them; but it was plainly foretold by a Perſon of Quality and great Worth, that it would appear he could not work upon them, but that they would inſnare him, and bring him over to all their Fooleries.

The fourth and laſt Perſon was one Mr. *Hugh Kennedy*, who is uſually called Father *Kennedy* by the Phanaticks here, and by others *Bitter Beard*: he is of a little Stature, but ſuch a one as has made a great Buſtle in his time; he was a Ringleader of the Remonſtrator-Party, and with the *Scottiſh* Army at *Newcaſtle*, when they delivered up King *Charles* I. and received a part of the Price of his Blood, as is commonly reported ſix thouſand Marks. In the Year 1660 he was depoſed by a Synod of Presbyterians for ſeveral Crimes; eſpecially

ly for being a Firebrand among his Brethren, and for a Book entituled *The Cauſes of Gods Wrath upon* Scotland, which Sentence of Depoſition was never taken off, till the laſt day but one of this Aſſembly, as you ſhall hear afterwards.

Theſe were the four Perſons nominated to preſide in the Aſſembly; when it came to the Vote, Mr. *Gilbert Rule* had four or five; Mr. *Geo. Meldrum* one; Mr. *George Campbel* forty eight; but the moſt were in favour of Mr. *Hugh Kennedy*, and ſo the Chair was aſſign'd to him, who came ſhort of the reſt in Learning, yet ſurpaſſed them in Subtilty and Malice. Having choſen a Moderator, the next thing requiſite was a Clerk, they appointed Mr. *John Spalding*, who had been Clerk to the General Meeting, to officiate in the interim till they ſhould chuſe one, but he continued all the time of the Aſſembly, for there were ſo many Competitors for the Clerkſhip, and each of them had ſuch Intereſt by their Friends in the Aſſembly, that they durſt never put it to the hazard of a Vote, for fear of dividing the Aſſembly; the Competitors were as we heard, *Merſington*, *Corſrigge*, two Lords of the Seſſion; *Park Hay*, the famous *James Stewart*, and one *Kerr*.

In this Aſſembly there was an hundred and eighty Perſons, Clergy and Laity. There were no Commiſſioners from the Shires of *Angus*, *Merns*, *Aberdeen*, or any of the more Northern Parts of the Kingdom; and even ſeveral Places on the North ſide of *Tay* had none; only here and there in a Corner, where the Presbyterians had ſeated themſelves, and aſſumed the name of a Presbytery, there were one or two choſen and Commiſſionated to repreſent them in the Aſſembly. None of the Univerſities or Colleges had any Repreſentatives there, ſave that of *Edinburgh*, whom Mr. *Gilbert Rule* repreſented; ſo that this was no more a General Aſſembly of the Church of *Scotland*, than that of *Trent* can be called a General Council of the Catholick Church; nor did any other Spirit rule in the one than what prevailed in the other, I mean a Spirit of Faction, Intereſt and Prejudice, as will appear by the Conſideration of their Proceedings, though there were Prayers enough put up for another Spirit, if they had been diſpoſed for it.

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The Presbyterians of *Scotland* have always contested with Kings about the *Power of calling, adjourning and dissolving Assemblies.* They pretend to an intrinsick Power in themselves in this matter, to which (as Mr. *Rule* says in his Representation, *&c.*) that of the Magistrate is cumulative, and not privative. The adjusting of this Matter therefore was the first Difficulty brought before the Moderator, and no small Tryal of his Skill; for as in the one hand they had all the Reasons in the World to complement and gratify the King; so on the other it is well known the Presbyterians are very tenacious of their pretended Rights, and very jealous of Encroachments upon them, which makes them cautious of giving Precedents. Now this Difficulty he resolved thus, he suffered the Commissioner to appoint the time of their Meeting, and without taking notice of what the Commissioner had done, he himself adjourned them to the same time; sometimes also to complement the Commissioner he would so cunningly smooth the business, as when he had resolved upon the time of their Meeting, he would first ask the Commissioner if his Grace could attend them at such a time, and then adjourn to the said time; so they always agreed about the time of their Meetings, and by this means the Debate betwixt them and the King was waved, and never decided. There happened a pleasant Passage to this Purpose, which I must not omit; Mr. *Gabr. Cunninghame* presiding one day in the absence of the ordinary Moderator, he asked the Commissioner what should be the next time of their Meeting; but whether it was out of Forgetfulness that he did so or not, he corrected himself in his Prayer. For he began with an acknowledgment of *Christ Jesus being supreme Head and Governour of the Church,* and then said these Words, *Thou knowest, O Lord, that when we own any other, it is only for Decency sake.*

The next day they met, and only heard the King's Letter read, and appointed some Persons to draw up an Answer. We expected to have seen both in Print, as is usual, but neither of them has been as yet published, because, as is supposed, there was something in the King's Letter a little checking,

which

which they would not have every one to know, *viz. That he favoured their Government, becauſe he was made to underſtand it was moſt agreeable to the Inclinations of the People; that he would have them very moderate in their Proceedings, and do nothing which might diſpleaſe their neighbour Church*: This laſt did not go down well with them, for it troubled them to be made in any ways accountable to a Church, which in all their Diſcourſes they exclaimed againſt as *ſuperſtitious* and *idolatrous*, and into which they are deſigning to introduce their glorious Reformation. Neither was the firſt very acceptable, for if the Inclinations of the People were the Motive of ſetting up Presbyterian Government, when it ſhould (as it very eaſily might) be repreſented, that the Inclinations of the People were againſt Presbytery, and the Spirit and ractice Pof the preſent Presbyterians, his Majeſty might be moved to remove this, and ſet up another Government. Therefore in their Anſwer they aſſerted that their Government was not only ſuteable to the Inclinations of the People, but alſo moſt agreeable to the Word of *God*, and that this might not be looked upon merely as the Flouriſh of an Epiſtle, they deſign'd to back it with the Authority of an Act; which ſhould declare their Government both of Divine Right, and alſo the true Legal Government of this Church, which they pretended had never ſuffered any Alteration, except in time of Uſurpation, Tyranny and great Oppreſſion. But the Commiſſioner apprehending the Conſequences of ſuch an Act, thought it not fit to let the ſame paſs, without Advice from Court; and therefore deſired a Copy of it to ſend to the King his Maſter, who it ſeems did not approve of it: For it never more appeared here, at which the Brethren have not a little murmured. And if it had paſſed, as it would not have contributed much to the Eſtabliſhment of their Government, it being the Act of ſo inconſiderable an Aſſembly; ſo it would only have diſcovered their Ignorance, Falſhood and Impudence: For it is clear from our Hiſtories (as was declared in a late Diſcourſe) that Presbytery heretofore was never ſetled but in times of Rebellion; and what Enemies our *Scottiſh* Presbyterians have been always

to

to Kings, and how much they were wont to encourage Rebellion King *James* VI. has from his Experience fully and plainly declared, in his *Baſilicon Doron*, where he cautions his Son againſt them as the moſt barbarous, treacherous and perfidious ſort of People, who are leſs to be truſted than the thieving Borderers, or the wildeſt uncivilized *Highlanders*. The Argument alſo, which Sir *James Montgomery* of *Skelmorly* uſed for Presbytery in the Parliament, ſhews how much it favours Monarchy and Kingly Power, which was this, That it was the Peoples only Security againſt the Encroachment of Kings, and a proper Curb to reſtrain their Inſolence and Extravagancy; And indeed when they are encouraged, they ſo reſtrain them as to make them ſignify nothing, as appears by their Behaviour to King *James* VI. before he went to *England*, and what they did to King *Charles* I. whom they perſecuted and purſued to Death. As to the Moderation which his Majeſty required of them, they promiſed *with a ſolemn Atteſtation, that they would ſhew all the Moderation that his Majeſty could expect*; which when conſidered was not a very great Obligation on them; for if the King underſtand them aright, his Expectation will be very ſmall, Moderation being very rarely to be found among Presbyterians.

It being an old Cuſtom of general Aſſemblies to eaſe the Miniſters of the Place where they meet from preaching, they ordered this day who ſhould preach the following *Sunday*, and when they were appointing Preachers for the reſt of the Churches and Meeting-Houſes in *Edinburgh*, one † ſtood up, and ſaid; It was fit to ſend Miniſters to the Conformiſts Kirks too: But the Moderator perceiving the Commiſſioner diſpleaſed at the Propoſal, replyed; *That they ſought none of their Help, and they ſhould get as little.* The firſt that preached in the High Church before the Commiſſioner, was Mr. *Geo. Meldrum*, whoſe Text was *Philip.* 4. Ver. 5. The Sermon was framed to pleaſe the various Humours of Men, and to recommend himſelf to Perſons of different Tempers, for the general Drift of it ſeemed to be for Moderation, which both the Court and all good diſcreet People

† *Coltneſs.*

called for; yet he caution'd it with such Restrictions and Exceptions as that he might justifie himself with the more rigid, and prevent their jealousies and suspicions of him: He who preached the *Sunday* following (if my Memory fail not) was one *Hamilton*, who was somewhat singular in his reckoning the Years during which we of this Nation have been deprived of the Gospel; for whereas the rest of the Presbyterians reckon but 28. *viz.* from the Restauration of the Royal Family and Episcopacy, he ran ten Years farther backward, and made it 38. leaving People to guess his reason, and when the Matter was enquired into, it was found that he dated the want of the Gospel from the Year 1652. because since that time they never had a General Assembly, and then too they were not suffered to sit, for the English Governor here raised them, because they had no Warrant from *Cromwel*, and carried them out surrounded with Guards to *Brunstfield-Links*, where he dismissed them with a severe threatening, if any three of them should be found together. It would be tedious to give you a particular account of all the Sermons which were preached here in the time of the Assembly, but in general I assure you they were very nauseating to all rational Persons, for except one or two preached by Mr. *Carstairs* and Mr. *Robert Wyllie*, they were either miserably flat and dull, or else full of bitter Zeal against the Episcopal Party; Instead of the Doctrins and Duties of Christianity, the excellency and divine Institution of their Government was the subject of their Discourses, and when they happened on any necessary or weighty Point of Religion, they treated them in such a manner, as if they had design'd to burlesque Religion, and render it ridiculous, which gave a great advantage to atheistical and profane Men: So it is observed that Religion doth suffer more now by the setting up of the Presbyterians, than it did or was like to have suffer'd in this Nation by the attempts of the Jesuits and other Papists a little while ago; for then it fell out that People search'd and considered the Points of their Religion, and they that were ignorant of the Truth or dis-believed it, came to understand it, and to be convinced

vinced of it, and were reſolved to be ſtedfaſt in the defence of it, whereas now the Conteſt being about Forms of Government, and Diſcipline, which generally People look upon as matters of leſſer moment, all enquiry into the important Points is laid aſide, and ſeeing there is ſuch Hypocriſie and Ignorance among theſe very Men who ſet up themſelves for the peculiar People of God, and that they who would be thought as it were inſpired, or at leaſt of all others moſt acted by the Spirit of God, are guilty of baſe and unworthy Actions; this tempts People to think all Religion a ſham and cheat.

On *Monday* the twenty fifth they met at eight a Clock of the Morning for Prayer only. Some ſay eight, others ten, and ſome that eleven prayed ſucceſſively: One told me he ſtayed till five of them prayed, however they continued to pray from eight to twelve. The Moderator began, and when he ended he named the perſon who ſhould pray next, and every one did the like till Dinner time. Among others who were deſired to pray there was an old Man who at firſt declined it, pretending a bodily indiſpoſition, but when it was voted he ſhould pray, he fell to it, and prayed longer a great deal than any of the reſt. This Exerciſe of long and continued Prayer was ſo unuſual, that it became preſently the talk of the Town, and people had different Sentiments about it, and put various Conſtructions upon it: Some ſaid they were practiſing what our Lord condemned, S. *Matth.* 6. conſidering that their Prayers generally are but Babling and vain Repetitions. Others that they were imitating the * Popiſh Maſſes. Some dreaded the effects of theſe Prayers when they called to mind the cuſtom of their Predeceſſors, who uſed to uſher in ſome Villany by Faſting and ſuch ſolemn Prayers, as *Tacitus* reports of *Nero*, that when he ſolemnly conſulted the Gods, it was a certain ſign that he intended ſome cruel and bloody Enterprize: But the more probable ſeemed to be that this was to pray themſelves, if poſſible, into a moderate Temper, as the King's Letter required, or to vindicate their want of it, as being

* *Ten or Twelve of which are ſaid in a Morning one after another.*

ing more agreeable to the mind of God, seeing it was deny'd them after so many Prayers. To this purpose one of them had a very remarkable Expression in his Prayer; for, having in compliance with the rest put up some petitions for Moderation, at last he concludes with these words, But, O Lord! to be free, it would be better to make a clean * *house*. This Week they appointed Committees for the several Affairs that were before them, which sat at their own convenience, and now and then they met in full Assembly, but they pass'd away the time without doing any thing considerable, so that some began to apply to them, *Parturiunt Montes*, &c. The Moderator laid the blame of it on the ill attendance of the Members of the Assembly, and the slow Proceedings of the Committee; but the true reason was, That they were restrained by the Instructions sent from Court, and the fears of encreasing the clamours and prejudices of the Country, as also they were somewhat retarded by the unskilfulness of their Brethren in managing Affairs of this Nature. The Old Men having for a long time been disused, and the Younger Sort wanting experence; there were besides some little differences among the Brethren, tho the Moderator did all he could to smother them; for when there was any appearance of the least Jar, he referred the matter which was like to occasion it, back to the Committee to be further considered, and then as on all other occasions in his Prayer he thanked God for the *Oneness* that was among them. For they endeavour'd to make the World believe that there was great Harmony in their Assembly which they talked of with a great deal of Fondness and Vanity, especially when the Cameronian Party joyn'd themselves to them, tho it may be justly said that matters were rather hudled up betwixt them, than any true Union effected, and if the cunning of the Moderator had not prevented it, the Breach was like to have been wider; For the two Persons that appear'd for the Cameronians, *viz.* Mr. *Shiels*, and Mr. *Linnen* gave in two Papers, one of Overtures, and another defending their Practices as being most agreeable to the

* *That is to turn all the Episcopal Clergy out of the Church.*

the Practices of the true Presbyterians, and upbraiding the reſt as deſerting and apoſtatizing from them, which reflected on all that ſat there, and yet they offered in the face of the Aſſembly to make good and juſtifie the ſame. At firſt the Moderator checkt and rebuk'd them, but perceiving they would not ſubmit themſelves, they were firſt ſent out, and then after ſome time call'd in again, and taken by the hand and deſired to ſit down with the reſt, without entering upon any debate. He told them upon their ſecond appearance, that he knew they meaned well, and had done them ſervice, and that they did expect good from them, tho at firſt he ſaid they were raſh young Men, who had done much hurt to the Church. The Sunday following both the Cameronians at *Reſtalridge*, and the other Brethren in the Pulpits of the Town, preach'd upon this Agreement and Union of the Parties. The latter gave God thanks for it, and the former juſtified themſelves, and declared that thereby they had neither condemned their own former Practices, nor yet approved of the Corruptions that were among their Brethren. The Cameronians in the Country having got information of this Union, ſent ſome of their number to the Aſſembly with ſome Papers, who were not allowed to come in before the Aſſembly, but ſome of the Brethren were ſent out to confer with them, who received their Papers, and giving them fair Words, diſmiſſed them. The Papers having never been publickly produc'd, the Contents of them were not known.

As to the Affair which came before the Aſſembly, the firſt thing remarkable was the Buſineſs of Mr. *Gabriel Simple* which took up ſome days; He had received a Call (as the Word is) both from the People of *Jedburgh*, and alſo from thoſe of *Killpatrick*, and each of them petition'd the Aſſembly for him, becauſe of *Spiritual Sibneſs and Paſtoral Relation which they had to him*; At the ſame time there was an Addreſs read from no leſs than twelve Pariſhes in *Northumberland*, as was pretended, *deſiring that the ſaid* Mr. Gabriel *might not be taken from them, he having taken compaſſion on them when they lay weltering in their Blood, and no Eye to pity them*,

them, and ſhewing that England *was over-gone with Briars and Thorns which would over-run* Scotland *too if Mr.* Gabriel *did not weed them out, that by Mr.* Gabriel's *care twelve Pariſhes were well provided, which could not be ſo well done by any ordinary Man; That he had been twenty four Years among them which was ſufficient to found a Paſtoral Relation.* Mr. *Gilbert Rule* ſeconded this Addreſs, and pleaded for thoſe of *Northumberland*, that *they might have the benefit of* Mr. Gabriel; *alledging, that it was Charity to plant the Goſpel in* England, *and he declar'd that he knew not only twelve Pariſhes, but that for fifty Miles they wanted the Word of God; For* (ſaid he) *betwixt* Berwick *and* New-Caſtle *there was leſs practice of Piety, than amongſt Papiſts, or Heathens, and therefore it was fit to ſend Miniſters among them, he concluded his Diſcourſe thus, That as we ought to plant the Goſpel where-ever we can, ſo the Presbyterians of* England *having now a Liberty granted them by King and Parliament they might very well call back ſuch as had been driven in amongſt them in time of Perſecution.* To this laſt the Moderator reply'd, Mr. *Gilbert, What if they ſhould call you?* And when he anſwer'd, *that perhaps he would then go,* he ſaid to him, Mr. *Gilbert, I do not think you ſo great a Fool.* But as to Mr. *Gabriel* the Moderator and the generality of the Aſſembly were for calling him back to *Scotland*, alledging that Charity began at home, when they had reaſon'd a long while upon the Matter too and again, Mr. *Kirkton* ſtood up and ſaid, What needs this ado? For he had heard that Mr. *Gabriel* durſt not return to *Northumberland*, there being an Order from ſeveral Juſtices of Peace to apprehend him, which Mr. *Gabriel* confeſs'd to be true. This decided the matter as to *Northumberland*, and ſhewed that Mr. *Gabriel* would have *had his forc'd return coloured with a Solemn invitation*; and when it came to be conſider'd, whither *Jedburgh* or *Killpatrick* ſhould have him; he diſcovered his own Inclinations before it came to a Vote, telling that *Kirkpatrick* had no Manſe for him, neither could he maintain a Horſe at it, when the Votes were a ſtating Mr. *Gabriel Cunningham* deſired the Moderator to pray *for drowning the*

noiſe

noiſe of the Aſſembly. But Mr. *Kirktoun* anſwered, *What needs all this fool Praying, it was not the Cuſtom to pray at every thing,* ſo they paſt immediately to voting, and the Votes carried it for *Jebburgh,* which no doubt was according to Mr. *Gabriel's* own deſire.

The next great Affair was the removing Mr. *George Campbel* from being Miniſter at *Drumfries* to be Profeſſor of Divinity at *Edinburgh,* which was made vacant by the Viſitation of the College, for that Dr. *Strachan* could not comply with the Terms requir'd in the Act of Parliament. The Magiſtrates of *Edinburgh* being Patrons of the place gave a *Call* to Mr. *Campbel,* which was backed by the earneſt invitation of ſome others about the Town. He indeed deſerves the place better than any of that Party having qualifications of Learning and Modeſty beyond what is uſual to be found amongſt them. But as the People of *Drumfries* were not willing to part with him, ſo neither was he willing of himſelf to ſettle at *Edinburgh* in his old decaying Years, eſpecially when he perceived ſuch ſtrong prejudices againſt the Presbyterian Party to encreaſe. The matter was referr'd to the Aſſembly where it was long and hotly debated. The neceſſity and importance of training up Youth was alledged for his coming to *Edinburgh,* but he on the other hand ſaid, he was more capable of doing good at *Drumfries,* and had ſtronger ties and obligations to that place, and at laſt *added that he not only had not the inward call to accept of the Profeſſion of Divinity,* but did find in himſelf an inward averſion and backwardneſs thereto, which he thought ſhould not be ſlighted; for there was in it not only ανθρωπινον τι but Θειον τι, which occaſion'd the matter of the inward call to be conſidered and debated. Mr. *Rule* ſaid, That *it conſiſted in the internal Qualifications for the place, and the outward harmonious Call of the Church, and that as they were Judges of the firſt, ſo the laſt would be known by putting it to a Vote:* adding, *That the Sririt of God was a harmonious Spirit, and that the Spirit of the Prophets was ſubject to the Prophets.* Mr. *Campbel* reply'd, That he put a wrong Gloſs on the Place, but however he

would

would not debate it now. It was referred back to the Committee and considered again in a full Assembly, and at last the matter was put to a Vote, having before they collected the Votes prayed for direction therein. By the Votes it was carried that he should come to *Edinburgh*; tho it was observed that the more judicious part were against his coming, being prevail'd upon by the weight of his own Arguments. However after they had resolved upon his coming, they allowed him till *Lammas* following to remove himself and his Family (as some say) as others would have, that he might in this time bring his mind to close with the Call of the Assembly, because he had said, he would leave the Kingdom rather than obey.

A day or two after the Decision of this business concerning Mr. *Campbel*, there came a Commission from the Town of S. *Andrews* to My Lord *Crawford* to represent them in the Assembly: The Moderator usher'd it in with a great Commendation of his Lordship, and the manifold Obligations which they had to him, and regreted he had not been a Member of their Assembly sooner, and that he had not his Commission from a Presbytery; for which, he said, the Presbytery of *Couper* particularly should be rebuked, in that they had neglected him. But the reason was, (as I told you before) that it was expected he should have been Commissioner for the King. When this Commission was read, My Lord *Crawford*, (whose Joy for which was to be seen in his Countenance) stood up, and made a Discourse about the Weight and Importance of that Trust, and of his Unworthiness to be a Member of that Venerable Assembly, and desired that they might allow him the favour which they had granted to Mr. *George Campbel*, which was to have till *Lammas* next to advise on it: His Lordship not knowing well what to say, but thinking he was obliged to say something, fell on this Impertinence; which moved the Spleen of the Assembly, and made them spoil the gravity of their Meeting: And indeed who could forbear laughing, to hear one make a scruple of acting by Commission, when he had made none to act without one; officiously attending the

several

ſeveral Seſſions of the Aſſembly, and particular Committees, and giving his Opinion in all the Matters that came before them. And what a ridiculous thing was it, to ask Nine Months time to adviſe whether he ſhould be a Member of a Meeting which was to be intirely diſſolved within a fortnight.

After they had ſat ten or twelve days, they received a Petition from two Perſons, the one was called *Smith*, the other *Grieve*, in name of the Town of *Dundee*. In the Petition, which was drawn up according to their uſual Canting Stile, they complain'd of their want of the Miniſtry there, and deſired that ſome might be ſent to them to preach the Goſpel; upon this the Commiſſioner asked if the Epiſcopal Miniſters of that place were legally turned out; and it being replyed that they were deprived by the Privy Council a year ago; the Moderator was ſuffered to proceed in the buſineſs, who preſſed it with great Earneſtneſs, telling the Aſſembly, that he knew that not only in *Dundee*, but that in all *Angus* the Goſpel was not preach'd, and that there was no true Miniſter there, tho he and all the World beſides knew, that except one or two Churches all the reſt of that Shire have Miniſters ſetled in them, who daily exerciſe their Functions, but indeed they are Epiſcopal Miniſters; whom neither he, nor others of that party make any account of, for on all Occaſions they ſo expreſs themſelves, as if the Goſpel and Miniſtry were confin'd to the Presbyterian Kirk. But to return to the buſineſs of *Dundee* and *Angus*, Mr. *Andrew Bowie*, and one Mr. *Reiel* declared to the Aſſembly, *That they had been in that Country already by an Order from the General Meeting, but that they had no incouragement from that People, on the contrary they had met with great Diſcouragements, and perceived that they were ſo averſe and indiſpoſed for receiving the Goſpel, that it was needleſs to ſend any to them; for they would not get an Auditory except in a Kirk, and the People would not give them the Keys of the Kirk-doors, nor admit of them except they were compell'd by Authority.* To which the Moderator replyed, *Brethren, as you have made an Offer of the Goſpel to them in the name of the General Meeting, ſo you*

 muſt

muſt now go and offer it in the name of the General Aſſembly; and added, *That they would recommend the Affair to the Privy Council, who would certainly ſee to their encouragement, and to have the Keys of ſome Kirk or other given them.* As for *Dundee*, which was ſaid to be generally refractory, the Moderator ſaid, *They could and would plant Miniſters and Elders therein, whether the Town Council would or not.* Which if it be not an Intruſion, let the World judg: When it was deſired that ſome others might be added to theſe two Brethren, Mr. *William Spence* ſometime Miniſter of *Glendoven* was named by ſeveral, which was oppoſed by others, becauſe the removing of him would leave the Presbytery of *Aughterarder* without a *Quorum*, as I mentioned before; however after ſome Debate, it was carried he ſhould go: And other three alſo were appointed to be in readineſs upon advertiſement of the ſucceſs and encouragement of theſe Brethren. As for this Mr. *William Spence*, one of the Apoſtles for *Angus* he ſerved ſome years under Epiſcopacy, but having deſired an Augmentation of his Stipend, and it being refuſed; he conceived a Picque at the Biſhops, becauſe they gave him not (as he judged) due Aſſiſtance before the Commiſſion of the Kirk, which he firſt vented by paſſing ſevere Reflections upon them, and afterwards he grew to that height, that he diſperſed Papers beſpattering both them and the Government, aud addreſſed to the Presbytery for a Reformation: His Fellow Presbyters endeavoured to reclaim him, and to ſuppreſs his Libels, but their Attempts being in vain, the Matter was carried before the Biſhop and Synod of *Dumblane*, who finding him obſtinate depoſed him, and afterwards upon his further Contumacy and Diſobedience excommunicated him, which Cenſure was never yet taken off, becauſe he never ſhewed any Repentance, neither made any Application about it.

Shortly after the receiving of this Petition from *Dundee*, there came a Letter to the Aſſembly from *Aberdeen* ſubſcribed by ſome Phanaticks there; who, I aſſure you, in that Place are neither conſiderable for Number, nor Quality. The

Letter was to the ſame purpoſe, deſiring the Aſſembly to ſend them Miniſters, and complaining that they had wanted the Goſpel for Thirty Years. Mr. *George Meldrum* was preſent when this Letter was read, and neither contradicted the Aſſertion nor qualified it; but ſuffered it to paſs without any Reflection or Cenſure. Which ſilence of his was admired by thoſe that knew him, neither could they excuſe it, conſidering that he both knew the place particularly, and could not but be convinced that the Goſpel had been preached there, in as great Purity as in any place in the Kingdom: For not to ſpeak of the preſent Miniſters of that City, who have the Approbation of all wiſe and judicious Perſons, both for preaching and other Qualifications. Mr. *David Lyall*, now at *Montroſs*, was a long time Miniſter there, and is eſteemed to have a good Talent of popular preaching. Mr. *John Menzies* Profeſſor of Divinity, who was ever eſteemed an eloquent Preacher, as well as a learned Man, continued in the exerciſe of his Miniſtry there, till the year 1684. and Mr. *Meldrum* himſelf was Twenty of theſe years Miniſter there alſo; and Dr. *Garden* who ſucceeded him muſt be acknowledged to be both a knowing man and an able Preacher; one who teacheth the truth in ſincerity, without reſpect of Perſons. So that Mr. *Meldrum*'s new Intereſt muſt have ſtrongly perverted his Judgment, or he may be juſtly charged with Hypocriſie and Cowardice; ſeeing, for fear of diſpleaſing a Party, he would not own the truth on ſo fair an Occaſion. The Presbyterians ſpeak much againſt a ſinful Silence, and certainly ſuch was his at this time. Some alledged, that the ſending of this Letter was a Device of his own, to get himſelf ſent back to *Aberdeen*; for one would have thought that the Aſſembly would rather have ſent him than another, becauſe he might be ſuppoſed to know both the place and the People beſt where he had been ſo long Miniſter; but the Aſſembly took no notice of him, and appointed two to go thither to preach the Goſpel, of which one was Mr. *Shiel* a *Cameronian*. So that as Mr. *Meldrum* fell off from the

Epiſcopal Party becauſe he was not permitted to return to his Place at *Aberdeen*, for the ſame Reaſon he ſhould now deſert the Presbyterians, ſeeing they would not reſtore him unto it.

Upon ſome other occaſion it was propoſed by the Moderator to ſend ſome other Perſons to make an offer of the Goſpel to the reſt of the Northern-Shires; accordingly an Act paſt, appointing ſeveral (I know not the exact number) who were commended to the Council for their *Viaticum*, as the Moderator worded it, which Mr. *Fraſer* of *Brae* found fault with as ſordid, and then he wiſht them to call it Maintenance or Proviſion, or what they pleaſed, for they knew his meaning well enough.

But that which is moſt remarkable, is, that in this as well as the two former inſtances, Perſons were commiſſionated to preach and make an offer of the Goſpel; for in theſe very Terms it was propoſed, ſtated, voted and determined, as if they were going to convert Pagans and Infidels; this ſhews their Ignorance and Uncharitableneſs, and is to ſome a juſt ground (tho there were no other reaſon) for ſeparating from them, and refuſing Communion with them, becauſe they divide from the Catholick Church in all Ages, they pervert and alter the nature of the Goſpel, and teach another Goſpel than what is to be found in Scripture. Indeed they cannot juſtifie their preſent Proceedings, and all this noiſe they make in ſetting up themſelves, unleſs their way (as they uſe to ſpeak) be of equal importance with the Goſpel it ſelf; but if the Goſpel be in the Scripture, the Epiſcopal Party have preached it more plainly and purely than they. And if they teach another Goſpel than what has been taught by the former, they muſt leave the Scriptures, and with the Papiſts have recourſe to vain and uncertain Traditions, or to the more vain Imaginations of *Enthuſiaſts*.

Before I relate to you any more of their Acts, I'll divert you with an account how the Assembly dealt with such Ministers as had appealed to them upon the hope of milder Treatment and greater Justice than what had been found in the particular Presbyteries. If you had seen the last Letter they sent to the King, as it was first presented to the Assembly to be approved and subscribed, you would have concluded that all Grievances had been redressed, and that the Episcopal Clergy had received a reparation of all the Wrongs which they had complained of, for the Letter expresly contain'd so much, but the Libel was so gross that it could not pass tho the Moderator urged it, wherefore the amendment of it being referred to Mr. *Gilbert Rule* and Mr. *Robert Wyllie*, they made it run thus; That the same was recommended to the Commissioners of the Assembly, and several Synods to be redressed. How true even this is, I cannot tell, time will shew, but sure I am 'twas not done by the Assembly, for they shifted off the examination of these Appeals, saying it was injurious to the Presbyteries to question the justice and legality of their Proceedings, and prefer'd that the Complainants might be referred back to the particular Presbyteries and Synods from which they had appealed, which was done, and that was equivalent to the approving all that was done, because none would condemn their own Proceedings. The Affair of *Peebles* is an evident proof that the Assembly was not willing to canvass the Actings of any Presbytery, far less to reverse their Orders and Sentences. The Duke of *Queensberry* being not only Patron, but also a very considerable Heritor of the Parish, was as well as others both in point of Honour and Interest concerned to have the matter discussed; and Mr. *Knox* who was called to be Minister there righted. Wherefore the Duke recommended the Business with great earnestness to the Commissioner, that it might be brought before the Assembly, being confident that the Assembly would not take upon them to approve the Proceedings of the Presbytery, who had governed themselves neither by

Reason,

Reaſon, Juſtice, nor Equity in the Matter; as was made appear in a printed Information which I have herewith ſent you; whereupon the Commiſſioner interpoſed ſo far as to get it one day propoſed in a full Aſſembly; but when the Clark took up the Proceſs to read it, there was ſuch murmuring among the Brethren, that what he read could neither be heard nor underſtood, and ſome two or three whiſpered the Moderator in the Ear; ſo that before the Clark had read ſix lines, he ſtood up, and addreſſing to the Commiſſioner told his Grace, that it was fit to wave this Affair for the preſent, that the Brethren were diſpleaſed that it was brought in ſo abruptly before the Aſſembly, when it had not been conſidered in the Committee, that they were not ripe enough as yet to take cognizance of it, and that there were ſeveral particulars in that Affair which were not fit to be ſpoken of in publick; to which the Commiſſioner yielded either out of too much good Nature, or out of fear that the ſtubborn and forward Men would have baffled his Authority if he had offered to oblige them to do any thing againſt their will. To ſave his Credit in yielding to the Aſſembly, he required them peremptorily to fall upon it at the next meeting; the Moderator promiſed it, but there was never a Syllable more of it, nor it ſeems did the Commiſſioner think fit to ſtart it again. Before I leave this Matter, I muſt tell you a remarkable paſſage in Mr. *Veatch* his Anſwer which he publiſh'd to that printed Information which I ſpake of before: *That whereas it was objected that he had not a popular Call to the Pariſh of* Peebles. *This*, ſaith he, *ought not to militate againſt me; for if by ſuch a Call be meant an unanimous Call of all, or the greateſt part of the Pariſh; it can be expected but in very few places of the Country to a Presbyterian Miniſter, and never at all*, ſaith he, *to be hoped for in the Pariſh of* Peebles. This indeed is a certain Truth, but it was thought ſtrange to ſee a Presbyterian ſo plainly confeſs it, ſeeing hitherto they would have the King, and all the World believe, that both their Perſons and Govern-

Vide *the firſt Paper.*

ment

ment were moſt agreeable to the Inclinations of the People. Mr. *Veatch* had not his Wits about him when he let fall this Declaration, and it ſeems was more intent upon his own particular, than the general Intereſt of the Party he belongs to; for hereby he gives a Lie unto the Parliament, over-turns the Ground whereon the Government was built, and plainly intimates that he and his Brethren are, and muſt be Intruders, ſeeing they cannot have the call and conſent of the People. The want whereof was charged heavily on the Epiſcopal Clergy in the Weſt by Mr. *George Meldrum* in a Sermon before the Parliament, who thought it ſo heinous a Crime, that he ſaid, *before he obtruded himſelf upon a People againſt their own will, he would chuſe rather to beg his Fraught and go to* America: It were to be wiſhed that all his Brethren were of that mind, for then the Nation would be ſoon rid of them; and I aſſure you they might have their Fraught without begging it; for both Gentry and Commons would pay that more chearfully than their Stipends. Now if it was a Crime in the Epiſcopal Clergy to take the Cure of a Pariſh without the expreſs formal conſent of the People, what may it be thought in a Presbyterian to come in upon a People when they expreſly declared and proteſt againſt him. I know no other way of juſtifying this, but by aſſerting the Doctrine which one of their Laicks raiſed from *ver.* 6. *Pſal.* 119. while he was lecturing to the Neighbour-hood, *viz.* The People of God may ſin, but the Wicked muſt not ſin, and there is a heavy Vengeance waiting them if they do; but we will leave this, and return to the Point we were upon.

The Aſſembly was juſt ſo puzzled with the Appeals of the Epiſcopal Clergy, as their Anceſtors the Phariſees were with the queſtion about *John*'s Baptiſm; for on the one ſide they feared the Court who deſired and required them to be moderate, and indeed they perceived that it was their Intereſt at this time to make ſome ſhew of Moderation. But on the other hand it was againſt their Intereſt to condemn the Proceedings of the Presbyteries, nor could they do it becauſe

they

they were agreeable to the Rules concerted and prescribed by the general Meeting; so following the policy of the Pharisees they waved the difficulty by remitting all to the Commission and particular Synods. By this means they secured what was already done from being renverst, and also freed the Assembly from the blame of any Injury or Injustice done, or to be done; for then these things might be charged on particular Persons, and not on the whole Party. However they ventured upon three or four Processes, and by them you may guess what they would have done with the rest. The first was, That of Mr. *Lesk* Minister of *Turreff* within the Diocess of *Aberdeen*, whose Church was claimed by one Mr. *Arthur Mitchell* by vertue of that Act of Parliament, which restored the old Presbyterians to their Churches whether they were vacant or possessed by others. Mr. *Lesk* first made Application to the Council, and thought to have suspended Mr. *Mitchell*, as not being comprehended within the Act of Parliament, which only was designed in favour of those, who had left their Ministry for not complying with Episcopacy; whereas Mr. *Mitchell* was deposed, and deprived long before that time: But that not taking effect, the Matter was brought before the Assembly, where Mr. *Lesk* instructed, that Mr. *Arthur Mitchell* was never legally settled Minister of *Turreff*; that about the Year 1655. he was actually deposed, and that tho he continued to preach there by means of a prevailing Faction of Remonstrators under the Usurper, he was never look'd upon as Minister of the place: and that in the Year 60. the Synod of *Aberdeen* being freed of the force and restraint that was formerly upon them, did ratifie the former Sentence of Deposition. And as for himself he pleaded that he had been legally setled Minister according to the Laws of the Land, that he had submitted to the present Civil Government, which had promised protection to them who did so; and that the Heritors, and People of his Parish were for his continuance among them, and altogether averse to Mr. *Arthur Mitchell*. To prove this last, he produced

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duced a Declaration and Petition subscribed by the Gentlemen and others of the Parish. Mr. *Mitchell* alledged that one or two of the Subscriptions were not genuine, and therefore that the whole ought to be neglected as a Forgery. Mr. *Lesk* replyed, That he laid not the stress of this Cause on that Paper, that he only produc'd it as an Adminicle, that he had not gone about seeking Subscriptions, for he looked upon that as below the Character of a Minister; but that it was given him by honest Men, and therefore he had reason to believe the Subscriptions genuine. And if they laid any stress on the Inclinations of the People, if a competent time were allowed him, he would easily prove that they were for him; but at present it was to be considered whether he was legal and rightful Minister of that place. After two days debate it came to a Vote; and the Vote was not whether Mr. *Lesk* or Mr. *Mitchell* should be continued Minister at *Turreff*; but whether Mr. *Mitchell* was not rightful Minister *Anno* 1661. and only turned out by the unjust courses of the Times, and whether he was not now to be looked upon as rightful Minister there; which Vote was carried in the affirmative, and Mr. *Lesk* being called in, was told that the Assembly had deprived him, and ordained Mr. *Arthur Mitchell* to be Minister at *Turreff*. He asked the reasons of their Sentence, which were refused; but what ever might have been pretended, the true reason was, That they were glad of any pretence for casting out Episcopal Ministers, who were always in their Sermons and Discourses called the Priests of *Baal*. By virtue of that Act of Parliament I just now mentioned, all the Churches were taken from the Episcopal Ministers, to which any Presbyterian had the least pretence, tho the former had complyed with the Civil Government, and the other were settled in other places which they were not resolved to leave. So for instance, Mr. *James Kirkton* who hath a Meeting-house in *Edinburgh*, and is called to be one of the Ministers of that City went out to the Parish of *Martine*, where he had been formerly Minister, and forced away Mr. *Andrew Meldrum* pre-

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sent Minister without allowing him time to dispose of his Goods; and after he had performed this noble and heroick Exploit, and preached a Sunday or two to get a right to the Stipend, he returned to his Charge at *Edinburgh*, and turned his back upon that in the Country, as if there had been no more to be feared, seeing the Curate was driven away.

The next Appeal which I suppose was considered, was that of Mr. *Sleery* from the Presbytery of *Linlithgow*, he was a Minister of the West, who had been rabbled out of his own Church, and thereafter was desired by the Minister of *Falkirk* to serve his Cure during his Sickness, which he did; and when that Minister died, the Heritors and People of the Parish upon the experience they had of him, desired that he might continue to preach to them, promising that when the Government was setled, they would take care to get him a legal Title to the Parish: but it being firmly resolved upon by all possible means to put out and disable all Episcopal Ministers, the Presbytery of *Linlithgow* caused the said Mr. *Sleery* to be cited before them, who compeiring, was interrogated by what Authority he preached at *Falkirk*, and how he came to use the Doxology. The last, he said, was the custom of the place, and that he did the first at the desire of the People. The Presbytery not being satisfied with his Answers to these, and some other Questions, discharged him from preaching there any longer, and declared the Church vacant, to which Sentence he refused to submit, and appealed; therefore it was necessary to interpose the Authority of the Assembly, for dispossessing him of that Church which was the reason why he was called upon. When he compeired, the Moderator askt him if he acknowledged the Civil Government, and if he would submit to that of the Church, to both which he answered affirmatively; but when it was askt him if he repented of his compliance with Episcopacy, he said, If it was a Sin he would repent of it. His Answer did neither please nor satisfie them; for the

Moderator

Moderator told him it seemed he yet doubted whether it was a Sin or not. So finding by this and some other things, that he was not yet a through Convert, they deprived him of his Church, and discharged him the Exercise of his Ministry.

A third Person brought before the Assembly was one Mr. *Forseith* Minister at St. *Ninians*, he was accused for marrying a Man to his first Wives Neice, which he confessed before the Assembly; and also that he had been informed of the Relation, and dissuaded from doing it by the Episcopal Clergy, amongst whom he lived. All his excuse was, that he was not much himself when he did it, being in great confusion and consternation because of the Rabble that was then up, and who continually threatened him as they had fallen upon his Neighbour Ministers. And he further alledged, that it was the only miscarriage he could be charged with in thirty five Years Exercise of the Ministry, and therefore he desired the Assembly to pardon him, and to restore him. This they refused, and confirmed the Sentence of his Deposition, which was very just, and the only justifiable Act of the Assembly from its sitting down to its rising.

A fourth Affair which the Assembly had before them, was that of Mr. *John Mckenzie* at *Kirkliston*. I suppose you have seen an account of his Process before the Presbytery of *Lintithgow*, for he carried it up with him to *London* to shew it to his Friends there. But in case you have not met with him, nor received an account of the whole Matter, take it in short thus. When Rabbling was practised and in fashion here, he amongst many others of his Brethren had the Church Doors shut against him, and by this means was hindred from the Exercise of his Ministry in that Parish; but having complyed with the Civil Government, he made an interest by his Friends to

maintain his legal Right and Title to the said Church, which vexed and gall'd the Presbyterians, who by this means were kept from seting a Minister of their own Perswasion there. All endeavours were used to remove him: First, They set him upon him to dimit voluntarily, which he refusing, they next threatned to force him to it upon Articles of Scandal. But his Innocence, and unblameable Conversation being sufficient proof against that; they at last pursued him before the Presbytery of *Linlithgow*, upon the pretence of deserting his People. He appeared before them, and defended himself, declaring he was always ready and willing to exercise his Ministry if the Rabble would have suffered him, and allowed him accesse to his Church, and therefore the fault did not lie at his door. Upon this he was blamed for speaking contemptibly of the Rabble who were said to be the *necessary* Preliminaries *to the Government both of Church and State*, and from that they would have been inferring his secret disaffection to both. The Presbytery were forced to vindicate him from all imputation of Scandal, and for a mark of their singular and extraordinary favour, they said they would give him recommendatory letters to put him in capacity of being elected Minister of another Parish; but still they urg'd his quitting of that of *Kirkliston*: and when he perceived that they had firmly resolved to declare his Church vacant to gratifie the Rabble, and some few other unreasonable Persons who were dissatisfied with him, he appealled from them to the King, and the next lawfully called general Assembly. This being the Tenor of his Appeal, many of the Assembly spake against the receiving or sustaining it, alledging that it was not to them he appealed, for his expression did imply that this Assembly was not lawfully called, seeing it was called before he appealed, and yet he made no particular reference to it. Besides, said they, it's clear he means an Episcopal Assembly by his appealing to the King

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joyntly with the Assembly; for these Episcopalians do make the King the Head of the Church, whereas we cannot own any such thing. My Lord *Arbruchel* desired the Assembly to be favourable to him, for he knew him to be well affected to the Government, and that he had served the King abroad for the space of seven Years. To which one replyed, *That he was as well paid for it: he served him for Wages, and so would he have done the* Turk *too.* They were much irritated by his going to *London* to represent their Proceedings, and to clamour against them; Every Man took occasion to vent his passion and pique at him; some said he was Scandalous, and called him a Drunkard and Swearer; some called him one thing, and some another, and one said he should be deposed because he was a proud, stubborn and insolent Fellow. The Commissioner apprehending there would be little Justice where there was so much pique and prejudice, desired the Moderator to delay the Affair, and to allow the young Man time to appear and answer for himself: but the Moderator replied, That it was best to proceed now, and more for the young Man's Reputation, for if he were present they would be obliged to take notice of some Crimes, and Scandals which now they would pass over without inquiring into them, forgetting that the Presbytery had acquitted him of all such Guilt, and that he himself had given him a good Testimony when the Affair was first brought before the Assembly. The Commissioner still urging that they would deal tenderly and gently with him; Indeed (replied the Moderator) *Your Grace shall find that we will use great tenderness towards the Young Man, and we shall be very discreet, for we shall only take his Kirk from him,* which they did immediately. So that you have a Sample of the Presbyterian Tenderness, which I think is very near a Kin to the tender Mercies of the Wicked, which *Solomon* declareth to be cruel; for when they deprive one of his Livelihood and Good name, they

call

call it Tenderness; and if it be so, I pray God save us from their Cruelty.

Except these four, I heard of no other Processes wherein the Episcopal Clergy were concerned, that were revised and discussed before the Assembly, there were indeed one or two more mentioned, by the Interest made by the Persons concerned: ‖ As the Business of Mr. *Forbes* in *Dalkeith*, and Mr. *Wood* in *Dunbar*, but they with the rest were referred back to particular Synods and Presbyteries.

‖ Vid. Second Paper.

All this while the Presbyterians had been intent upon the emptying of Churches, now at last they began to consider how Churches should be filled, and Vacancies supplied. They wanted Labourers for their Harvest, and therefore they first passed an Act, For calling home such of their Party as were serving in other places abroad; and appointed the drawing up, and directing of Letters for acquainting those in *Holland* particularly with the Mind of the Assembly and the Necessity of the Church: It happened that of these who were spoken of, one was dead, and another detained Prisoner in *Dunkirk*. Wherefore one said at the reading of the Letter, That the Assembly needed the Power of Miracles, for bringing back the one, and that they ought to address to the *French* King to obtain the other. In the next place for the encreasing the number of the Brethren, they appointed some to search out, and to give in Lists of such as were thought fit to be called to the Ministry. And indeed they may come to have enough of them, by the Measures and Methods which they lay down and follow; but they are not like to have many learned and knowing men; for they set light of Learning and Knowledg, and do often run it down: *Zeal for the Good Cause* is the chief Qualification, and serves instead of Learning and other Accomplishments.

plishments. The Episcopal Candidates are thought as dangerous as those who are actually in Office: Therefore instead of these who have been several years fitting themselves for the holy Ministry by proper and useful Studies, they are putting others upon the Design who never studied at all, neither have any competent measure of Learning for it. Brewers and illiterate Tradesmen are setting up to be Ministers. Not to trouble you with other Instances; one *Russel* a *Coalgrive* in *Fife* is made Minister at *Kennaway*: What Talent of Learning he has you may easily guess, when you may understand that he is altogether ignorant of the Latine: When he was passing his Tryals before the Presbytery, they according to their Custom prescribed him a Latine Exercise in some Head of Divinity, which he earnestly declined; and when they would needs keep up the Formality, he complained for obliging him to pray and preach in an unknown Tongue: Having miserably bungled through the Discourse, when it came to the Disputes, Mr. *Mitchel* at *Leslie* proposed an Argument by way of *Enthymema*, and he denyed the Major, having been at pains to conn the Terms *Major* and *Minor* before he came there, and his Instructer having forgot to tell him the different ways of Argumentation: Then Mr. *Mitchel* putting his Terms in the ordinary form of an Hypothetick Syllogism, fancying he might understand that: When the Syllogism was repeated he said to the Proponent *explica terminos Minoris*, which was *Sed verum prius*. Having gotten this Specimen of his Learning, the Presbytery acknowledged that he indeed wanted Gifts, but he had Grace, and that was sufficient; and therefore they approved of him and received him into the Ministry. Mr. *Russel* hearing that he was so much upbraided with Ignorance, to wipe off that Stain, he offered to make some Ostentation of Learning in a Sermon, by the Repetition of a Latine Verse. The Verse he chose was this common one; *Regis ad*

Exemplum

Exemplum, &c. But alas, the Way he took to save his Reputation ruined it for ever, for he blundered it thus,

Regos ad Exemplas totis componitur orbos.

And as their Clergy are at present without Learning, so it cannot be expected that their Successors (if they shall have any) will be any whit better,; for they have laid our Colleges waste, driven away our learned men, and have not qualified Persons of their own party to put in their places. The University of S. *Andrew* is altogether laid waste, there is neither Principal nor Regent there, and those who have succeeded to the Vacancies in the Colleges of *Glascow* and *Edinburgh* are known to be Persons neither skilled in Books, nor any part of good and useful Learning: So that they are not capable of directing the Studies of the Youth which resort thither; nor is it to be supposed the Youth will much regard their Advices, when 'tis evident that the chief of them have need to be put back to learn their Grammar. The Narrowness of the Presbyterian Spirit is an Enemy to Knowledg, and will obstruct all Learning; for they not only count it Impiety to call their commonly received Principles into Question, but also they reckon a free and rational Inquiry into the Grounds and Reasons of them to be very dangerous: They are no less friends to implicite Faith, than the Church of *Rome*, and do not regard the Advice of S. *Peter*, which is, *That we should be ready always to give an Answer to every man that asketh a Reason of the Hope that is in us.* You may easily guess how squeamish they are about Points of Divinity, when they make the *Cartesian*, and other Systems of new Philosophy to be gross and damnable Heresies.

So that if Presbyterianism prevail, all freedom of Spirit, all improvements of reason and knowledge will be baniſh'd, and the world muſt be condemned again to hear both in Schools and Pulpits impertinent chat, a Clutter Clutter of words and canting phraſes which cannot be underſtood. They are great enemies to Mr. *Gregory* the Learned Profeſſor of Mathematicks in this place, they ſeek by all means to turn him out, and ſay that theſe Sciences are not only uſeleſs but dangerous: and indeed they have reaſon, for they are no friends to ignorance and nonſence their peculiar properties. But the want of kindneſs to Mr *Gregory*, and the Mathematicks is ſomewhat more excuſable in them; but that they ſhould ſlight the knowledge of the Hebrew, and other orientall tongues is a little ſtrange, and cannot be juſtified ſeeing the right underſtanding of theScripture does ſo much depend thereupon. They have thruſt out Mr. *Alexander Douglaſs* the profeſſor of theſe languages here, who as he was a perſon of moſt peaceable diſpoſition, ſo he was an ornament to the Society he lived in by his skill and knowledge in theſe matters: he cannot have a true Succeſſor here, for he hath ſcarce his equall in this Kingdom, nor Perhaps are there many in other places who do exceed him in the thing he profeſſeth. But perhaps the Jewiſh Synagogue would have been found ſo favourable for Epiſcopacie, and therefore it is fit and wiſely done to keep both Clergy & Laity in ignorance of it. Their kindneſs for the dead is as ſmal as for the living & they encourage learned books as little as learned men. The trade of books is fallen ſo low ſince the Presbyterian reign was ſet up, that our Stationers are thinking either to quit their employments, or to go and live elſewhere, for they have not made the rent of their ſhops theſe two years. The Epiſcopall are not in circumſtances for buying and the other crave no other books then *Durham* on the *Canticles* and *Revelation*, *Dickſon* and *Hutcheſon*, *Dyar* and *Gray*, Theſe are their Claſſicall Authors and the ſtandard of their learning: and 'tis from thoſe that they take the heads of their Sermons, and the inſtructions which they tender the people. But tho' learning be not the talent

of a Presbyterian, yet they have arrogated to themselves the gift of preaching; they have the name of Powerfull Soul-searching-Preachers: whereas the Episcopall Ministers are only named dry moral Lecturers, and under this name flouted and abused both in Sermons and prayers.

So vain were they of this gift of preaching that for some time we had a new Sermon published by them every week; they thinking thereby to gain and proselite the whole nation. But the Stratageme failed them, nay it prov'd to their prejudice; for thereby peoples curiosity was diverted from hearing them in the Churches, where they could not expect other than noise and nonsense, seeing there was so much babble & in their printed, & consequently more deliberate discourses. An acquaintance of yours hath made a rare Collection of notes of their Sermons both printed and unprinted. To which I refer you for instances to prove the truth of what I have been saying: The last Sermon that was published came forth the first week of the Ass. The Author is one Mr. *James Clark* who preached in the meeting house at *Dumbar*. It was a Sermon *ad Clerum*; preached, as was said, at the deposing of the Parson of *Old-Hamstocks*, which being an extraordinary occasion, something better then ordinary, was expected: but there never appeared a more silly and empty discourse, nor is it possible that you can conceive so meanly of it, as it deserves. It was even far below Mr. *Andrew Gray's* Sermons. The very Presbyterians whose gust craves no fine things, were ashamed of it. My Lord *Cranford* to excuse it laid the blame on the Printer and complained of him at the Councill-Table, for offering to publish it without a License, alledging also that it was without the Authors consent, and that the Copy was an imperfect uncorrect one, which some ignorant or malicious person had taken from the Authors Mouth: But when the Printer was examined, he produced an Authentick copy from the Author himself, and declared that he revised the sheets as they came from the Press, so the Printer was free of the faults that were in it, and they could be only charged on Mr. *Clark*, who it's believed shew'd all the learning and eloquence he was Master of.

But

But it is fit now we return to the Aſs. and give you an account of what acts they paſs'd for regulating the diſcipline of the Church for the future. The firſt of this kinde and the firſt alſo of any other that paſſed in the Aſs. was an Act againſt marriages without publick proclamations; as alſo againſt the private adminiſtration of the two Sacraments, Baptiſme and the Lords Supper. Mr. *Gilbert Rule* preſs'd that the Sacrament of Baptiſme might not at all be adminiſtred but in publick *and after Sermon, and called the private adminiſtration* not only Superſtitious but alſo *Sorcerie and Charming, and ſaid further* that the ſame was contrary to Scripture *and Antiquity. Mr* Kirkton *took him up briskly and ſaid that was diſputable, that he could buckle him, or any man upon that point, but would not debate it now.* He added that *by their rigorous impoſition of indifferent things he had loſt five men of conſiderable note the laſt week, And concluded tho' there were a thouſand acts againſt it, he would rather Baptize in private then ſuffer the Children to go to the Curates.* Some Highland Miniſters craved that they might not be lyable to that act becauſe it was impoſſible to bring all the Children of their pariſhes to the Kirks by reaſon of the vaſt diſtance ſome of their people lived at from them; but whether they intend to give a diſpenſation was not expreſſed. The Moderator to excuſe their own practiſes heretofore ſaid, *there was a diſtinction both of times and places, for, ſaid he, in times of Perſecution I think an honeſt Miniſter riding on the way, may go into a mans houſe, Baptize a Bairn and come out and take his horſe again.* Tho' while they were under reſtraint, they made no Scruple of baptizing privately the children of thoſe of their own perſwaſion, yet now they refuſe to baptize any except in publick; nor will they do it but when there is a Sermon: and they are ſo ſtrict upon the point that they ſuffer the children to dye rather then ſlacken their rigour. In the Country the benefit of Baptiſme can be only had on Sundays becauſe then only there is preaching; and if Children cannot live ſo long they muſt take their hazard of departing without that ſign and Seal of their Salvation. I know a Pariſh where two or three perſons importuned the Miniſter to baptize their

Children publickly or privately as he pleased: but he peremptorily refused to do it on a week-day, tho' they who intended to have been present at the baptisme would have made a competent number for an ordinary Country Sermon, and before Sunday two of the Children dyed: we had lately in this City a more notable instance of the stiffness of their humour in this particular. A Certain Citizen designed to have his child baptized on a week day at the ordinary time of Sermon: he with the Gossips came in time enough to the Church, but because the child was brought in about the close of the Sermon, neither Mr. *Kennedy* who preached, nor Mr. *Erskine* the Minister of the parish could be prevailed with to administer the Sacrament to the Infant, but they caused it to be carried home again without baptism. The people generally take this very ill, and are very much displeased with the Presbyterian Ministers on this account. Wherefore to Justify themselves, they frequently preach against the necessity of Baptism, and to talk of it as if it were an ordinance neither necessary nor much to be regarded, and do account the esteem and value which is ordinarily put upon it, and earnest desires the people have after it, to be the dregs and reliques of Popery among us. When a child was brought to Mr. *Kirkton* he took occasion to shew the Superstition of that Ceremony, and said to the People, you think it necessary to have your Children Baptized, but I tell you (said he) I know a good Godly Minister who lived till he was fourscore that was never Baptized all his life time.

In the next place, they renewed an Act of a Generall Assembly appointing Pedagogues, Chaplains, Preachers, and Students to take and subscribe the Confession of faith; and further they Commissionated some to draw up a list of all these acts of Assemblies which were fit to to be observed and put in use, wherein they acted very cunningly, for tho' it be well known that they receive all the acts of Assemblies as if they were Scripture, and pay no less regard to them; yet because some of these incroach upon the power of the Civil Magistrate, Therefore to prevent the Jealousies of the King they

they would not make a generall Act ratifying and approving them in *Cumulo*, nor yet would they condemn or censure any of them. But they enforced such as were proper and suitable to the present state of affairs, and waved the declaration of their sentiments concerning the rest.

Fourthly, because the Ass. could not sit so long as was necessary to determine all particulars and to give rules and measures for the setling of the Church, in this juncture, nor was it fit it should do it; Therefore they resolved to chuse a Committee who might sit after the dissolution of the Ass. who should have full and Supream Power to Act in all things that related to the Church. It's said, that this overture was first made by the Moderate men, who thought by this means to reduce affairs to a better temper then the Ass. was like to do, by reason of the many rigid and indiscreet men who were in it. Therefore six were proposed to be a part of this Committee, and to name the other Persons of whom the Committee should consist. Four of these six went under the Character of Moderate men, the other two were of another temper, and were joyned to them on purpose to prevent suspition: But the High flown Brethren soon smell'd out the design, and therefore they first Voted two more of their own side, and because that only put them in *æquilibrio*, they again got four more to be added, so that they were double the number of the other, and by this means the Committee consisted most part of the strictest and most rigid Presbyterians, Their Names are as follow,

For the South.

Ministers.

John Veith	*William Erskine*	*George Campbell*
Gab. Simple	*William Weir*	*James Laurce*
Gilbert Rule	*Alex. Pitcairn*	*Archibald Hamilton*
M. *James Kirkton*	M. *Richard Howison*	M. *Patrick Peacock*
John Spalding	*James Veitch*	*Rob. Duncanson*
Michael Bruce	*Patrick Simpson*	*John Balandine*
Gab. Cuninghame	*Mathew Crawford*	*William Ker*

Patrick

Patrick Venier Neil Gitleſs William Violis
M. John Hutchiſon M. Andrew Morton M. David Blair
William Eccles Thomas Forreſter Samuel Nairn

Elders.

Earle of Crawford Sir John Hall Coltneſs
Earle Sutherland Sir James Riddel Glanderſton
Viſc. of Arburthnet Balife Muir Lairds Lammington [Air
La. Hallcraig Balife Macklurg John Muir provoſt of
Laird of Ormeſtone George Stirling Hamilton of Grange

For the North.

Miniſters.

John Law William Legget James Rymer
Hugh Kennedy Robert Rule Thomas Ramſay
M. Will. Crighton M. James Frazer M. Robert Young
John Anderſon Geo. Meldrum William Mack
Alex. Forbes Edward Jennſon Andrew Buey

Elders.

La. Ardbruchill Naughton Lewchatt
Green know Meggins

Afterwards it being repreſented that the Viſitors for the North were too few, there were added theſe following

Miniſters.

James Stewart Hugh Anderſon Arthur Mitchel
James Urquhart William Machay William Ramſay
M. Alex. Dumbar M. Walter Denune M. Francis Melvil
Alex. Frazer Geo. Meldrum at Glaſſe John Maccullork
Thomas Hog

Elders.

Brodie Colloden Sir George Monro Embo
Grant Dalfolly Sir David Frazer
Grange Dumbey Parkhay M. John Campbell of Moye
Eight Sir John Monro

This Committee was appointed to keep quarterly Seſſions viz. on the third *Wedneſday* of *January*, and the third *Wedneſday* of *April*, and to appoint afterwards their meetings as often as they ſhall think fit. That a *Quorum* ſhould be ten Miniſters and five ruling-Elders, and they were allowed to chooſe

chooſe their own Moderator, and Clerk. The Inſtructions prepared for them by the Committee for overtures, were firſt read and debated on *Thurſday* before the Aſs. roſe, but they were not agreed to till the *Tueſday* thereafter. On *Munday* they were read with ſome alterations: but Mr. *Kirkton* and a great many more adhered to the exceptions which they made at the firſt Reading, and ſaid, that the Alterations were not conſiderable. He alledged alſo, that what was then read was not a true Copy of that which the Committee had agreed to, and offered to the Moderator a true double of it, but the Moderator refuſed it, ſaying, he knew nothing of the matter: and becauſe the Aſs. was not like to come to an agreement at that time, therefore the matter was referred back again to the Committee, and all who had any thing to ſay about it were appointed to attend them. The next day it was brought back again to the Aſs. and concluded; Mr. *Kirkton* and ſome others who preſs'd alterations being abſent. To ſatisfy your, and my own curioſity I uſed means to procure a Copy of the inſtructions, and got them with ſome difficulty which I here ſet down.

Inſtructions for the Committee or Commiſſion of the Kirk.

Firſt, they are to take into their Cognizance all references and appeals not diſcuſs'd in the Aſſembly and ſuch matters as have been ſtated before the Aſs. and referred to them, and to diſcuſs and determine the ſamine.

Secondly, they are to give their advice to all Synods and Presbyteries when required, and tho' not required, yet upon information of any irregularity or precipitancy of proceedings in Presbyteries they are to interpoſe their advice for ſiſting proceſſes till the next Synod or Aſs.

When this 2*d*. Article was read, ſome asked if the Commiſſion had power to call before themſelves any buſineſs, and to take the ſame out of the hands of Presbyteries. To which the Moderator anſwered, no; but they are only to give their advice, and ſaid he, I think no Presbytery will refuſe it,

which

which if they do, it must be *Cum periculo*, and the Church of *Scotland* will be free from any imputation of their actings.

Thirdly, they are to have power to visit all Ministers in Presbyteries as well Presbyterian as others.

Fourthly, they are to purge out of the Church all who upon due tryall shall be found insufficient, Scandalous, Erroneous or *supinely negligent*.

It was moved that the words *supinely negligent* might be left out, but the same was refused.

Fifthly, they are to be carefull that none be admitted by them to Ministerial Communion, or to a share in the Government, but such as upon due tryall (for which the visitors shall take a competent time) shall be found to be Orthodox in their doctrine, of competent abilities, having a pious, Godly and peaceable Conversation as becometh a Minister of the Gospel, of an edifying gift, and whom the Commission shall have grouud to believe will be faithfull to God and the Government, and diligent in the discharge of their Ministerial duty, and that all who shall be admitted to the Ministry or shall be received into a share of the Covernment shall be obliged to own and subscribe the Confession of Faith, and to profess their submission and willingness to joyn and concur with the Presbyterian Church Government.

At first it was Presbyterian communion, and only faithful to the Government. Mr. *Kirkton* said that this Article was a matter of very great consequence, and desired it might be well considered, for in *hoc vertitur fortuna Scotia*, and complained that there was not one word of the Scandal of conforming, which he said was the greatest of all Scandals. Mr. *Frazer* of *Brae* propoled that the clause of repentance might be inserted; The Moderator answered, that in effect it was there already, if they look't upon the Commissioners as discreet and Judicious men; for so (said he) they will admit none without repentance, for without that they cannot have ground to believe that ever they will be faithfull to the Government. Mr. *Kirkton* replyed, that they could never be sure of Episcopall Ministers, for many of them (says he) has changed three or four

four times already, and they will do it at every turn: Mr. *William Weir* moved that they might be obliged to declare that they ſhould neither by advice nor any other way endeavour the alteration of the Presbyterian Government.

Sixthly, that they be very Cautious in receiving in Informations, and forming Libels againſt the late Conformiſts, and preſent Incumbents, and that they proceed in the matter of cenſure very deliberately, ſo as that none may have juſt cauſe to complain of their rigidity, yet ſo as to omit no means of information, and that they ſhall not proceed to cenſure but upon relevant Libels and ſufficient probations.

Seventhly, that this Commiſſion do not meddle in publick affairs or in any thing not expreſſed in their Commiſſion, which is hereby declared to be given them *in hunc finem* only & *pro preſenti Eccleſiæ ſtatum*.

Eigthly, they ſhall be anſwerable, and cenſurable by the next Generall Aſſembly, and ſhall continue till the firſt of *Nov.* next, if there be no Generall Aſs. before that time.

By theſe Inſtructions it appears that the Committee was mainly deſigned againſt the Epiſcopal Clergy, who as yet kept their places becauſe of their compliance with the Civil Government. Presbyterians can never be brought to have true kindneſs for Epiſcopal Miniſters had they never ſo many recommendations for their parts, piety, or their Intereſt in the favour of great men. But on all occaſions they do draw back from them, and do refuſe to concur with them in advancing even the Common ends of Religion and truth. And at this time they not only had an averſion to them on the account of their different principles, but alſo they were afraid to receive them into their communion, and eſpecially into a ſhare of the Government, becauſe the Epiſcopal Clergy was double their number, and therefore it was dangerous to admit them, leſt by the plurality of their number on ſome fit occaſion they ſhould forge a change of the Government. They conſidered that the Compliance and ſubmiſſion to Presbyterian Government, which ſuch would give at this time, would not be free and willing, but only out of a neceſſity to ſerve the preſent Turn till they ſhould be better ſtated: Wherefore either to revenge themſelves

ſelves upon the Enemies of their Government, or the better to ſecure it, it was from the very firſt reſolved upon to lay aſide all Epiſcopal Miniſters, unleſs they evidently teſtified a change of mind as well as of outward behaviour. But how to compaſs this was the difficulty, for a direct Act for this would make their deſign plain and ſhew their malice bare-fac'd, it would encreaſe the Clamours and Prejudices of the people, nor could the ſtate in Equity ſuffer it to paſs. The only expedient then was, to do it by ſome indirect by-blow, by putting ſomething to them which they could not do; & by this means render them lyable to their cenſures, or which, if they did, would proſtitute their reputation with the people, & turn them odious as men of no Principles, Honeſty, or Stedfaſtneſs. And as they envyed them their reputation and favour, ſo they thought if they could bring them to forfeit that, there would be little difficulty in turning them out, neither needed they fear the doing of it as occaſion offered. It was obſerved that the Faſts formerly appointed went ill away with the Epiſcopal Clergy; ſome Miniſters would not obſerve them at all; others would not read the Proclamation appointing them, becauſe of ſome inſinuations which reflected on Epiſcopacy, and thoſe who complyed with it, and generally the people cenſured thoſe who read & obſerved the ſame.

Another Faſt therefore more plain and particular then the former was thought the fitteſt Stratagem for procuring the ruine of the Epiſcopal Clergy. The motion was no ſooner propoſed then entertained, and a Committee appointed for the drawing up the reaſons of it, which were publickly read in the Aſſembly *Novemb.* 11*th.* When the Clerk had done, the Moderator ſaid, *Brethren, this is a Savoury Paper, Indeed it is a moſt Savoury Paper, and worthy to be heard over again.* After a ſecond reading, Mr *Frazer* of *Brae* asked who was to obſerve the ſame, whether Presbyterian Miniſters or Curates alſo. *Brother*, ſaid the Moderator, *that is not timely ſtated, for we muſt firſt conſider the thing, and conclude that, and then we ſhall conſider the perſons who ſhall obſerve it.* Others ſaid, that what Mr. *Frazer* had propoſed ought firſt to be conſidered. When they had for ſome time exerciſed their wit about the reaſons of the Faſt, and the way of wording it, the Moderator ask'd the Commiſſioner if his Grace had any thing to ſay about it, who anſwered, yes, and

therefore

therefore desired it might be delayed till the next day, which was accordingly done: the next day being the 12*th.* of *Nov.* the business of the Fast was again brought before the Ass. and the paper containing the reasons of it read with this alteration, that *The Declaration, Oaths of Allegiance, Supremacy, and Test, and some such particulars were left out:* It would seem that the Commissioners refused to suffer it to pass if these had been expresly mentioned: wherefore to get the Commissioner to condescend to the thing, they dasht out the names: But he is an ignorant reader, and has little skill in spelling who doth not perceive that they are all couch'd & implied. So this day the reasons were approved, and an act pass'd, requiring all persons throughout the Kingdom whether in Kirks or Meeting-houses punctually to observe the same. I should detain you too long, if I should give you an account of the reasons here, and pass observations thereon. I chuse rather to send you the paper it self that you may see it and consider it with your own eyes, and at the first view of it you may be convinced how choaking it will be to the Episcopal Clergy, who can neither in credit or conscience observe it; nor can any who are less interessed in the Episcopal Government go along with it, unless they could be perswaded that Episcopacy, is not only unlawfull but the cause and occasion of much wickedness and impiety, and the setting it up is to apostatize from God, & to make Defection from the truth. None can observe this fast for the reasons enjoyned, but at the same time they must condemn the *Church of England* and other Protestant Churches, nay the Catholick Church of Christ from the Apostles days down to *Calvin*. The Ass. understood well enough how contrary the deligh and reasons of this fast were to the sentiments of those who were commanded to observe it, & that they could not keep it without being guilty of the greatest Hypocrisy and mocking of God: and therefore for them, for their own particular ends, to require men thus to mock God and play the Hypocrite, was a horrid and most unjustifiable peice of villany: this shews that they fast for strife and envy, and not to please God, but to ensnare men, not to avert the Divine Judgements but that they may have occasion of executing their wrath and malice under the Colour and shaddow of zeal against Sin. With the Act of the Ass. for the fast

I have sent you also the act of Councill annexing the Civil Sanction to it procured by my Lord *Crawford*'s means: and I desire you to take Notice of the Close of it, where the Observation of the Fast is Urged out of fear of Gods wrath, and after that is subjoyned the highest perils from them, which some said was like the Proclamations of one *Borthwick* sometimes a Bayliff in this City, which were wont to be under the pain of death, and fourty Pound besides. The mentioning of these printed Acts brings to my Memory a passage of the Printer; Some in hopes of getting gain thereby Petitioned the Ass. for the gift of publishing their Acts. Mrs. *Anderson* claim'd the priviledge by vertue of a gift from the King to print all publick Acts and Proclamations; and withall she might have deserved such a favour from them having ever heretofore Favoured their Party, and allowed them the use of her Press for publishing their Pamphlets, and even such as durst not be well avowed. But either because they would have a Printer of their own distinct from the Kings, or that they would not shew kindness to her, who had accession to the guilt of the late Reigns, by printing their sinfull Acts and Proclamations: for one or both these Reasons they denied her the Favour, and bestowed it on *George Mosman* who represented in his Petition, that he was not only always a true friend to their Interest, but also a sufferer for the Cause. And it's true he was ever Whig enough, but what his Suffrings were it is not well known, seeing he ever lived peaceably at *Edenburgh*, and had the freedome of a good trade, whereby he is become Fat every way. Other men lose by their Sufferings, but they gain by theirs even in this life. So Mr. *Johnston* died two Thousand pound Sterling rich who was not worth forty or fifty pound when he left his charge. Tho' Mrs. *Anderson* was repulsed by the Ass, yet she would not give over, but next tried her Interest with the Councill; that at least she might have the printing of those Acts which had the Civil Sanction added to them, they being comprehended within her gift. *Crawford* who thinks all the Acts of the Presbyterians should be like the Laws of the *Medes* and *Persians* stood up for *Mosman*, others pleaded Mrs. *Andersons* right, it not being in the power of the Councill, far less of the Ass. to take away their right and property or any part of it. But one said smartly, that

Vide the last Paper.

that the Caſe ſhould be ſtated not betwixt Mrs. *Anderſon* and *Moſman*, but betwixt the King and the Aſs. whether the King ſhould yield to the Aſs. or the Aſs. to the King My Lord *Crawford* thought the firſt no abſurdity, and offered to produce inſtances of it in former times. But the reſt of the Councellors thought they were obliged in Civility to prefer the King, and ſo Mrs *Anderſon* carried it.

I believe I may have wearied you with the length of my Letter, I crave pardon only to add two or three particulars more, and I ſhall cloſe. The firſt was, their appointing an anſwer to be made to the printed accounts of the perſecution of the Epiſcopal Clergy in this Kingdom. At the generall meeting it was laid on Mr. *Meldrum* who declin'd it. Then it was recommended to Mr. *Alexander Pitcairine* who did nothing in it. He excuſed himſelf before the Aſs. in that he knew not the matters of fact and the true Information was not ſent him. The Aſs. ordered him again to go on in it, and appointed Mr *Gilbert Rule*, and ſome others to aſſiſt him in the work, and required all the members to furniſh them with Inſtructions proper for it. Mr. *Meldrum* in a Sermon before the Aſs. offered to Juſtify the barbarities of the Rabble, and the ill uſage which the Epiſcopal Clergy met with, alledging that their errors, vices and ſcandals deſerve no better at the peoples hands: But what Juſtification & defence will be made by thoſe who are appointed to do it, in name of the Aſs. I do not know, but this I am confident, that they will never prove any material circumſtance in matter of fact to be falſe.

A Second particular I am to make you acquainted with, is an Act for taking off the ſentence of depoſition which was pronounced againſt ſome Miniſters, eſpecially thoſe of the Remonſtrators party *anno* 1660. I told you before that it had been propoſed at the Generall meeting, but was then laid aſide by reaſon of the miſtakes that were like to ariſe among the Brethren about it. Now the Moderator who was mainly concerned in the buſineſs finding himſelf a little better ſtated made an overture of it to the Aſs. the day it was diſſolved: and to obtain it the more eaſily, he brought it in by way of a ſurprize: *Brethren*, ſaid he, *you may remember there were once ſome unhappy differences among us, which ſome carried ſo high as to proceed to inflict the ſentence of depoſition upon ſome on that account;*

now

now I think it fit before we part, that this ſentence be revoked; that as we are all one mans bairns ſo we may be all alike ſtated. Mr. *Gilbert Rule* replied, that he judged it better to bury theſe matters in oblivion, that they could not paſs a generall Act for reponing theſe men without re-examining their proceſſes, which was no ways fit; & perhaps they would not be found all alike, for ſome might be depoſed for Scandall and other Crimes, and not only for theſe unhappy heats and differences. The Moderator anſwered him, *Brother there is no need of condeſcending on particulars, and I believe they will be found all alike, and that they are all very honeſt men that are concerned:* So he named Mr. *Wier* and ſome others, and among the reſt himſelf in the third perſon, ſaying, *There is one Mr.* Hugh Kennedy, *whom I warrant you ken all well enough.* To conclude, the Act paſſed, the ſentence of depoſition lying upon theſe perſons was made void, and they declared to be true and lawfull Miniſters. And herein truly the Moderators wit fail'd him, for inſtead of righting himſelf which he deſigned, he raiſed objections againſt himſelf which otherwiſe would have been forgotten; and by this Act brought an indelible taſh both upon his own publick Miniſtry theſe two three years, and alſo upon the preſent Aſs. in that the Moderator and many of its members were both legally and Canonically incapable. Now that they hear this, they pretend that the ſentence was taken off formerly, and that the Aſs. only ratifyed and confirmed what was formerly done in theſe mens favour, and that it was uſuall to ratify in the firſt Generall Aſs. the Acts of inferiour Judicatories. But as they cannot inſtance the time nor the meeting in which theſe perſons were reponed, ſo they never had any proper or avowed meeting for ſuch a buſineſs till the Indulgence granted by King *James*: and we never heard it ſo much as propoſed before in any of their avowed meetings till the laſt generall one as was already declared; and either the ſentence lying upon theſe perſons was valid or not: If it was not, then what needed ſuch a Solemn Annulling of it by an Act of the Generall Aſs. But if it was valid, then the Aſs. approved of men who were contumacious to the diſcipline & government of their own Church; for they received ſuch to be members of the Aſs. and alſo chooſed one of that Gang to preſide in it, whatever may be ſaid as to the depoſition of

the ſe

these men, if it was found expedient that the Ass. should pass a verdict on it, it had been prudent and proper to have done it before their admission as members; and if the Credit of the Ass. had been regarded, they would not have chosen a Moderator against whom there was such a considerable exception: certainly a less reason may invalidate the Authority of the Ass. render it unlawfull and unworthy to be owned and submitted to.

The last particular I shall trouble you with is about the choosing Commissioners to go from the Ass. to the King to make a true representation of their proceedings, to intreat the continuance of his favour, and to vindicate themselves from the aspersions of their enemies. It's said that Mr. *Carstairs* whom the king had sent down with letters of instruction to the Ass. expected that they would have honoured him with that trust, but whether it was out of any Jealousy of his conduct or faithfulness or if it was to gratify others who might have had particular designs of their own they passed by Mr. *Carstairs*, and gave the Employment to Mr. *Gilbert Rule* and Mr. *David Blair*. The first I have often had occasion to mention, the other preached in a meeting house here; he is said to be not so course but something better Polished than other common Presbyterians: He is Son to Mr. *Robert Blair* Minister at St. *Andrews*, who was famous for many things but especially his Civility to King *Charles the* 2*d*. when he made him a visit at his own house. Mr. *Blair* when the King came in was sitting in a Chair, and it seems at the time under a bodily infirmity which both kept him from rising and excused it, when Mrs. *Blair* ran to to fetch a Chair to the King, he said, *My heart do not trouble your self, he is a young man he may draw in one to himself.*

At last I come to the dissolution of the Assembly, which was talked of severall days before, and actually concluded and resolved upon *Nov.* 13. Their last Sederunt was in the afternoon, and continued till it was night. There they debated the calling of another Ass. and the time of its sitting; some were for one month, some were for another, and there were few months of the year but was favoured by one or other as fittest for an Ass. In the midest of these debates among themselves, the Commissioner (whose advise they never sought in the affair) stood up and dissolved them in the Kings name, and by the same Authority called and appointed another to meet on the first of *Nov.* next to come, 1691. The Assembly was Surprized with this, but it would seem they thought not fit to call it in question, therefore they submitted: and all was concluded with a prayer and Psalm: The Psalm they Sung was the 133.

Thus ended our famous Assembly: an account whereof I have given you as fully and exactly as I could: I was not overhasty to believe any information till I found it confirmed by two or three others: If I be mistaken in some small circumstances, which the best Historians may erre in;

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I am sure no material falshood can be charged upon me, Let it be no prejudice against the truth of my relation, that I sometimes appear no friend to the Party; but tho' I be not, I will not willingly and wittingly lye upon them. I need not assure you of my ingenuity who knows that I hate to utter a lye, either for advancing the best cause or destroying the worst. But I confess I can hardly bridle my passion when I consider the errour and injustice, the unreasonableness and Hypocrisy which these people are guilty of, who if you will take their word for it are the only true Godly, and who only have a sense of Religion and the practise of it: but I am confident neither Church nor Religion will prosper till that Spirit be cast out which possesses them. I pray God convert them, and let out much of his Spirit upon them, and all others, that our Land may have peace, and that the divisions of our Church may be healed; that our Confusions may be wholly removed, and order and good Government restored, and that the worship of God may be duly and decently performed as may best tend to the advancement of his Glory, and the good and Edification of the Souls of his people, with this prayer for the Church, and my hearty wishes for your self, I take my leave at this time.

December 1690.

FINIS.

INFORMATION
FOR THE
Heritors, Elders, &c.
OF THE
PARISH of PEEBLES;
Againſt
Mr. William Veatch.

THE late Mr. *John Hay* Miniſter of the Goſpel at *Peebles*, being by Bodily Pain and Sickneſs utterly diſabled for the publick Exerciſe of his Miniſtry, and apprehending the time of his Departure to be approaching; Out of a deep concern for his Flock, after the Example of good and faithful Paſtors in all Ages, reſolved to look out for a Succeſſor; And for that effect, wrote to the Duke of *Queensbery*, (then undoubted Patron of the Pariſh of *Peebles*) to nominate ſome Able and Godly Miniſter, who might aſſiſt him as a Helper during his Life, and to whom he might recommend and leave his Charge at his Death. His Grace being well ſatisfied with ſo Pious a deſire, remits the choice to himſelf, whereupon he calls and invites Mr. *Robert Knocks*, one of the Miniſters of the City of *Glaſgow*, who having accepted the Call, and to the great Comfort of the Paſtor and People, ſerved the *Cure* for ſometime: The ſick Man had his peaceable Exit in the Lord, ſolacing himſelf in this; *That he had not left his Flock as Sheep without a Shepherd*; Immediately after whoſe Deceaſe, the Heritors, Elders, and Parochioners, did apply themſelves to the Duke's Factor, to Petition the Duke then at *London*, and to acquaint him, that they Unanimouſly deſired Mr. *Robert Knocks* to be their Miniſter, in place of the deceaſt Mr. *John Hay*, which accordingly the Duke agreed to, and ordered Mr. *Knox* to continue in the Exerciſe of his Miniſtry there. And thereafter upon the 17*th* of *November* 1689, being the Lord's Day after Sermons, the Seſſion being ſitting, and the Duke's Letter read unto them, the whole Heritors, Elders, and Parochioners then preſent, did Unanimouſly and Cheerfully receive the ſaid Letter and Nomination, and promiſed to Mr. *Knox* all the Encouragement that could be expected from a Dutiful People; And the Seſſion did order the Lairds of *Hayſtoun*, and *Halkſhaw*, *William Plenderleith*, *John Hope*, and *John Gevan*, late Provoſts of *Peebles*, to wait upon the Duke at his Return, and give him Thanks in all their Names for his care of them. After which time Mr. *Knox* having all the right to be Miniſter at *Peebles*, which the ſtate of the Church could then admit of, *viz.* Deſignation and Appointment of the Patron, with the Conſent and Concurrence of the Heritors, Elders,

and by far the greateſt and moſt ſubſtantial part of the People, and wanting only the formality of an Induction or Inſtitution, in regard there was no Legal *Eccleſiaſtical Judicatory* then in being to confer it on him, continued in the free and peaceable Exerciſe of his Miniſtry, until the ſixteenth of *February* 1690, when ſome violent Interruption being offered unto him by a Company of Unruly People, as he was coming to the Church on the Lord's Day in the Morning; the Heritors, Elders and People as aforeſaid, were ſo much concerned, that by an expreſs Obligation ſubſcribed under their Hands, they declare their Reſolution to adhere to the ſaid Mr. *Knoks* as their Miniſter; And Commiſſioned ſome of their Number to purſue that high Riot, before the Moſt Honourable Lords of their *Majeſties* Privy Council; Upon whoſe Complaint and Application, the Lords of Council finding Mr. *Knox* to have good Right to ſerve the *Cure* at the Church of *Peebles*, did juſtly puniſh the Author of the Tumult, and oblige the Magiſtrates of *Peebles*, to take ſuch care of the Peace, that there might be no Interruption offered to him for the Future, and thereafter he enjoyed his Miniſtry comfortably and peaceably, until the *Presbytery* having as would ſeem by all their poſterior Acts, reſolved to Thruſt him out, and obtrude another on the Pariſh, did by their Act of the 24*th* of *July* laſt at *Kirkurd*, without ever examining his Right and Title, or giving him any Citation, Proceeding upon a falſe Suppoſition, as if he had poſſeſt himſelf wrongouſly of the Church, required him to forbear Preaching, till he ſhould be allowed by them. The Extract of which Act, being delivered to him by the preſent Provoſt of *Peebles* moſt unſeaſonably upon the Lord's Day thereafter, juſt as he was going to the Pulpit; he taking it as the Act plainly bears, to be only a Temporary reſtraint, till ſuch time as he ſhould apply himſelf to the *Presbytery* for their Allowance, did patiently and pleaſantly obey it, taking his ſeat among the Auditors, while the Provoſt fetcht a Miniſter from the *Meeting-Houſe* to Preach in the Church, who after Sermons by an Order (as he ſaid) from the *Presbytery*, ſurprized the Pariſh, by declaring the Church to be vacant, for the ſupply of which pretended Vacancy, the ſaid *Preſbytery* ſent Mr. *Robert Eliot* one of their own Number, upon the 24*th* of *Auguſt* being the Lord's Day, to Preach and hold a Meeting for the calling of one Mr. *William Veatch*; Which Meeting being called after Sermons, the Heritors, either by themſelves, or their Proxies, together with all the ordinary Elders of the Pariſh, and the generality of the whole People, Compeered and Proteſted againſt the calling of Mr. *Veatch*, appealing from the *Presbytery* to the next *Provincial*, or *General Aſſembly* that ſhould happen to be, promiſing to give in the double of their Proteſtation and Appeal, with the Reaſons thereof to the *Presbytery* the firſt Day of their Meeting; whereupon they took Inſtruments. The ſaid Mr. *Robert Elliot* in a ſtrange and unbecoming Heat and Tranſport, inſolently preſuming to take Inſtruments againſt them in the Name of Jeſus Chriſt, and without any regard to their Proteſtation, he with his Aſſociates proceeded to Nominate ſo many pretended Commiſſioners, to go the next day with Mr. *William Ruſſel* who was ſent by the *Presbytery*, and in the Name of the Pariſh of *Peebles*, to offer a pretended Call to the ſaid Mr. *Veatch*, among which Commiſſioners the notorious Villain *Beatty*, who occaſioned the former Tumult, was one, who for his horrid Prophanation of the Lord's Day, and villanous Attempt thereupou againſt Mr. *Knox*, had been lately and deſervedly puniſhed by the Privy Council, to which Call, albeit only ſigned by *Cardronno*, who has but ſmall Intereſt in the Pariſh, and two or three mean Heritors who have but two Aikers of Ground a piece almoſt, Mr. *Veatch* cordially imbracing, came and preſented it to the *Presbytery* of *Peebles*, at and within the Chappel thereof upon the day of *September* following; The

which

which day and place, the Heritors &c. by themſelves and their Proxies, compeared and gave in their Proteſtation and Appeal in Writing, with the moſt grave and weighty reaſons thereof, *viz. That the Church could not be reputed vacant*, Mr. *Knox* who had beſide Poſſeſſion, a good Right and Title thereto, and to whom they were firmly reſolved to adhere, not being either Depoſed, or Deprived, but only Inhibited for a time, by the Act of the Presbytery, and his Right not examined, and diſcuſſed either by the *Preſbytery*, or any other *competent Judicatory*; And ſuppoſe the *Church* had been *vacant*, as it was not; Yet the ſaid pretended Call of Mr. *Veatches* was *ipſo facto* void and null, in regard of ſeveral eſſential Defects and Informalities of it, ſuch as the Call had not been made in a *Regular* way by a publick meeting of Heritors, Elders, and Town Council, but by private ſubſcriptions, which the Magiſtrates of *Peebles* by menaces and promiſes had ſecretly collected from a multitude of Perſons legally uncapable of any vote in the Election; Some of them having no intereſt at all in the Pariſh. That there were none of the Elders conſenting thereunto, and of a multitude of conſiderable Heritors in the Pariſh, only two or three petty and obſcure ones conſented. All which reaſons are more fully expreſt in the Appeal, whereupon they took Inſtruments, but the whole Presbytery (except an Old Grave Man who diſſented all along) taking no notice thereof, nor to vouchſafe in the leaſt any Anſwer thereto, accepted of and ſuſtained the aforeſaid pretended Call, exhibited unto them in favours of *Mr. Veatch*, Ordering an Edict to be ſerv'd for him the next Lord's Day; which Edict being returned to the Presbytery, upon the 17*th* of *September*, and called at the Chappel door, compeared again the Heritors, Elders, &c. and Declared their Adherence to their former Proteſtation and Appeal, with the whole Reaſons thereof, and ſubjoyning ſome more pregnant Reaſons thereto; *viz.* That the ſaid Mr. *Veatch* was a perſon utterly unknown to them; and that they ought not to be conſtrained with an *implicite Faith*, to *intruſt the care of their Souls to a Man of whom they had no competent knowledge*; Yea, that he was a Stranger to the *Presbytery* it ſelf, and that they had never been at the pains to hear him Preach; that they might judge of his Qualifications for ſo eminent a place; that the little Tryal the Pariſh had of him in two or three Sermons, they were in their private Judgement of Diſcretion not well pleaſed with his way of Preaching, for ſeveral Grave and Weighty Exceptions which they had ready to produce. That for the proſpect of a more lucrative place, he had by indirect methods got himſelf looſed from other Calls, that he might force himſelf in upon the Pariſh of *Peebles*. And finally, that the *Presbytery* had in many inſtances behaved themſelves very partially in this whole Affair, for all which Reaſons more amply enlarged by them at that time, and contained in their Inſtruments; They did *de novo* Proteſt and Appeal againſt any further Procedure of the *Presbytery* upon the ſaid Edict, giving in a Copy of this their new Appeal, with the Reaſons of it, and taking Inſtruments thereupon, in contempt of which repeated Appeals, with the moſt irrefragable Reaſons thereof; the *Presbytery* having determined before hand to inſtitute Mr. *Veatch*; and for that effect ingaged Mr. *Robert Elliot* to Preach at his Inſtitution, proceeded the very next day, being the 18*th* of *September*, actually to Inſtitute him, in moſt Illegal and Diſorderly way, contrary to an expreſs Act of the *General Aſſembly*, holden at *Glaſgow*, *December* 17. 1638. Whereby it is expreſly provided, *That no perſon be obtruded into any Office in the Kirk, contrary to the will of the Congregation.* At which pretended Inſtitution, there were none of the Heritors of any worth, or eſteem, nor of the ſtanding Elderſhip of the Pariſh, (and excepting the preſent Magiſtrates,) none of the ſubſtantial Pariſhioners; Yea, in proportion of the Body of the Pariſh, few at all

to Accept of or Imbrace him; in so much that it's informed, Mr. *Elliot* publickly expressed his grief, That there were so few honest Men in the Parish to receive their Pastor.

In Respect of all which, and that the Heritors consenting to Mr. *Veatch* his Call, are but very few, and against severals of whom there are Competent and Relevant Exceptions; *viz.* That some of them are not Heritors, and others by promise of ease of their Stipends, and some by Threatnings if they did not consent; And that the Heritors who have protested against the said Call, are not only the most considerable Heritors, and have the most considerable Interest in the Parish, but are double the number of the other, beside the whole Eldership. It is therefore hoped, That his *Grace*, His Majestie's *High Commissioner* to the *Assembly*, the Right Reverend Moderator, and the Reverend Brethren of the *General Assembly* of the Kirk of *Scotland* now sitting, May Examine, and take into their Grave and Godly Consideration, the whole Progress of this Affair, together with the Parishes Protestations and Appeals, which they Humbly Crave may be publickly Read, hoping by their Pious Wisdom, to have their Lawful Pastor restored unto them; And in Order thereunto, to be relieved of such an Illegal Intruder, who upon many Accounts has rendered himself unfit to be continued in such a Charge, particularly, because being conscious to himself of the weakness and insufficiency of his Call, partly by his own Solicitations, partly by other undirect Methods, he did influence some few Heritors of Note, to sign it after an Edict had been served thereupon; Again to shake himself Loose from the Calls, which were Referred to the *Synod* of *Kelso*, he had prevailed with some of his Friends, to Represent his Call to *Peebles*, as the effect of an immediate and Extraordinary Providence, which they did so flourish out in the several Circumstances, that it might appear equivalent to a voice from Heaven, which he ought not to disobey. Whereas it can be evinc'd, by clear Evidences, That it was a Draught and Design of Men, carried on underhand for a considerable time. And it is left to the *Assembly* to judge what a gross Hypocrisie and Abuse of the *Sacred Name of Providence*, it is to pretend an *immediate hand of God*, to the Cobweb-Plots and Contrivances of sinful Men; Sure, for as well as this Providence was painted forth to gain this point before the *Synod*, there were some of that Meeting, who could see thorow the vanity of that Pretence; And in *special*, one Grave and Wise Member, could not let it pass without a tart Reflection on it; Siklike, upon the day of his Admission, he was not afraid publickly to take God to witness, that no prospect of a great Benefice had induced him to come to *Peebles*, whereas it transcends the comprehensions of the most vast and extensive Charity, to fancy what other motive could prevail with him, to reject Calls of People that were Zealous and Unanimous for him; and thrust himself in upon a Parish who desired him not, and can expect no Spiritual Comfort from his Ministry. And finally, He has since that time imposed conditions of admitting Children to Baptism in that Parish, which neither the Law of the Land, nor the late *General Meeting* of this *Church* has warranted him to do; whereupon several Persons were necessitate to take their Children to be Baptised by others, and some have taken Instruments against him. And not a few Infants have been in apparent Danger of Dying without Baptism, to the great grief of their Parents; Among whom were weak Twins belonging to one of the late Magistrates. All which can clearly be proved against him, together with several other Articles which they have to produce, and can prove, competent time being allowed unto them for the Citation of Witnesses, but which they have hitherto forborn to make use of, out of tenderness to his Character, and will always forbear till they be constrained to take this last Remedy.

This

This is the exact Copy of the Information and Petition given in by Mr. *Heriot*, Minister of *Dalkeith*, in Print, to the Privy Council at *Edenburgh*.

INFORMATION

FOR

Mr. *ALEXANDER HERIOT*, Minister at *DALKEITH*.

In Relation to the Libel against him, before the Presbytery at Dalkeith, *and the Sentences thereon. And Petitions to the Lords of Their MAJESTIES Privy Council.*

The Appeal given in by the said Mr. Alexander Heriot *to the Synod of* Midlothian, *containing a short Information of the Progress of that Process, to that time, is as follows.*

MOderator, Being conscious of my Innocence, and finding my self Wronged, and Injured, I here appeal from this Synod, to the first *General Assembly*, when it shall meet; and in the mean time to their *Majesties Protection*, for Justice and Relief; And since the Law allows the Liedges a competent time to give in the Reasons of their appeals, I here Protest within Twenty four hours, to give in the Reasons of this my appeal to your Clerk; And withall, I protest that this be Recorded by him. And upon all I take Instruments.

The Reasons of Appeal of Mr. Alexander Heriot *Minister at* Dalkeith, *from the Synod of* Midlothian, *to the next Lawful* General Assembly, *And to their MAJESTIES Protection for Justice, and Relief in the mean time.*

THERE being an Indictment given in to the Presbytery of *Dalkeith* against the said Mr. *Alexander Heriot*, and the Libel bearing it to be given in in the Name of the Parochiners, the said Mr. *Alexander Heriot* and Parochiners compeered, and craved that his accusers might be named to him, and that they might subscribe their Charge against him; And that in regard that the said Heritors and Parochiners did not only *Viva Voce*, but by a Writ under their Hands Disclaim and Disown it, exeept *Alexander Calderwood*, and a few others, *ex fæce populi*. And albeit no Libel ought to be admitted without a Pursuer; Yet the Presbytery refused to condescend upon the Ingivers of the Libel, or to ordain them to own and subscribe it. Like as, none had the Confidence to own it, except the said *Alexander Calderwood*, who sat among them as one of the Ruling Elders, and who is notourly known to be the said Mr. *Alexander Heriot*'s declared Enemy (although without cause) and who invented and reported most false Calumnies against him, of which when he was challenged, his answer was, That whether they were true or false, he had thereupon taken two hundred of the Parochiners from his Communion;

munion; Mr. *Heriot* declined him as Judge in this matter, wherein he both informed and accuſed; which not only conſiſted in the knowledge of the Presbytery (who had no other Information but his) but which was likewiſe offered to be proved by his Oath; yet notwithſtanding thereof, againſt all Law, Reaſon, and good Order, the Presbytery would not remove him, but allowed him to ſit as one of Mr. *Heriot*'s Judges, and appointed him one of the Examinators of the Witneſſes: and he forgetting that ſtation, informed and tampered with ſome of them, and threatned others, as to what they ſhould depone; and the Witneſſes being overawed and interrupted in their Examinations, and not allowed to declare the whole Truth in complext matters of Fact, whereby the Depoſitions may be lame and weak, and carry a quite contrary meaning of the Truth, of what the Witneſſes offered to depone; And ſome of the Witneſſes having deſired that they might ſee and read their own Depoſitions before they ſubſcribed them, the ſame was abſolutely refuſed, with this Expoſtulation; *What? do you diſtruſt us? and do you queſtion our Clerk's honeſty?* And thus they cauſed theſe Witneſſes ſubſcribe what was written, ſo that there may be left out the material parts of their Depoſitions, which cleared their Miniſter. And not only are there ſeveral Articles of the Libel, which are not upon theſe Heads, to which the Trial of the *Regular Clergy* is reſtricted by Act of *Parliament*, and which are in themſelves *alterius fori*, but likewiſe there was an additional Libel raiſed againſt the ſaid Mr. *Alexander*, and without any Citation given to him thereupon, or Copy, Sight or Notice given to him thereof; Witneſſes are examined, than all which there can be nothing in judicial Procedures more Partial, Pernicious, and Unjuſt. And Mr. *Alexander Heriot* having appealed from the Presbytery to the General Aſſembly, the Presbytery notwithſtanding thereof proceeded, and found the Libel Valid, and Proved; and therefore, and in regard of Mr. *Heriot*'s Contumacy (as they termed his Appeal to the General Aſſembly, which ſat in *October* laſt) they ſuſpended him from the Miniſtry, and referred him for further Cenſure to the General Aſſembly. But the General Aſſembly having found no Contumacy in the Appeal, they referred him back again to the Synod. And now the ſaid Mr. *Alexander* does again Appeal from the Synod, and from any Sentence they ſhall give in this Matter, to the next lawful General Aſſembly, and in the mean time, to Their Majeſties Protection for Juſtice and Relief. For thir Grounds and Reaſons.

Firſt, There being a Petition given in by the Heritors and Parochiners of *Dalkeith* to the Synod, atteſting, the ſaid Mr. *Alexander* his Faithfulneſs in the Miniſtry, and his Innocency as to the things Libelled againſt him; and craving, that according to the Act of *Parliament*, the Depoſitions of the Witneſſes might be made patent, that they might be the better Redargued; yet the Synod ſuffered not the ſaid Petition to be read.

Secondly, The ſaid Mr. *Alexander* having repreſented to the Synod the foreſaid Procedure of the Presbytery againſt him, and having craved that the Depoſitions of the Witneſſes, might be read before him, and that he might have a Copy of the Aditional Libel, which he had never ſeen; and that conform to the Act of *Parliament*, the Depoſitions of the Witneſſes might be made patent to him, to the end that he might have a Copy thereof, to the effect he might the better clear himſelf, from any thing that may ſeem to be deponed againſt him; yet notwithſtanding thereof, (and contrare to Law) the ſame was alſo refuſed by the Synod, and undoubtedly for this Reaſon, That the Probation was weak, and might not abide the Light nor Trial, for *Veritas non quærit Angulos*.

Thirdly, The ſaid Mr. *Alexander* repreſented to the Synod, That he was informed

ed that one of the Articles deponed against him, was, That he ſhould have danced about a Bonfire the 14*th* of *October* 1688; And that the ſame was the only Article proved againſt him, which he inſtantly redargued, for the ſaid 14*th* day of *October* 1688 fell upon a Sunday, and that the Witneſſes and whole Inhabitants of *Dalkeith* cannot but declare, that there was never Bonfires at *Dalkeith* upon a Sunday, ſo that they deponed falſly. And the Dancing about a Bonfire being ſo publick an Act, that not only the Witneſſes that have deponed it, but [illegible] ways many others would have ſeen it, and all the Inhabitants of *Dalkeith* would have heard of it, if it had been true: Yet notwithſtanding thereof, all the Neighbours to that Bonfire, and whole Inhabitants of *Dalkeith* will declare and depone, that they neither ſaw nor heard of their Miniſter dancing at that, or any other Bonfire; yet notwithſtanding of that clear Conviction, and redarguing of that Article, the Synod had no regard thereto, affirming that there was no help for it now, it being ſo deponed, which is no other thing than as if they had ſaid, that they were not concerned tho' it were falſe, for it was ſo deponed; and which is ſo conſequential to a clear and poſitive Redarguing, and Improbation of the Article, and Probation thereof, that the prejudice and deſign of the Synod to proceed againſt the ſaid Mr. *Alexander* upon whatever was alleadged, altho' without Probation, or upon a Redargued Probation, is evidently manifeſt.

4*thly*. The ſaid Mr. *Alexander* repreſented to the Synod, that he had formerly appealed from the Presbytery, and that it was but too evident from what is above narrated, that they were Party againſt him. And which was further demonſtrate from this, That the ſaid Presbytery and *Alexander Calderwood*, did in face of the Synod not only interrupt the ſaid Mr. *Alexander* when he was ſpeaking; but likeways debated and reaſoned againſt him as his oppoſite Parties, ſo that it could not be expected, but that they would do more when he was removed out of the Synod, and therefore the ſaid Mr. *Alexander* declined the Presbytery, and *Alexander Calderwood* as his Judges, and craved that they might not ſit to judge him; yet notwithſtanding thereof, againſt all Law and Juſtice, they were not removed.

5*thly*. Several Members of the Synod interrupted the ſaid Mr. *Alexander*, while he was vindicating himſelf, in the face of the Synod, and craving a ſight of the Additional Libel, and Depoſition of the Witneſſes; And cried out, That *the ſame ſhould not be granted to him*, as if every one of them had had a Deciſive Voice, and which is without Example in any Judicatory, for any of the Judges to interrupt the Defenders ſpeaking, and to cry out their Opinion, or rather Sentence, before the Defender be removed; and which openly diſcovers their Prejudice, Deſign and Reſolution of proceeding againſt the ſaid Mr. *Alexander*, altho' without juſt cauſe.

6*thly*. The Prejudice and deſign of the Synods proceeding againſt the ſaid Mr. *Alexander*, on the ſaid lame, weak, and null probation, is evident, in ſo far as ſeveral Members of their Number did ſpeak and deal with him to demit, or that otherways they would depoſe him. And there is nothing more certain, than that they would never have Dealt with him to demit, if the Probation againſt him had been good; Their malice to the *Regular Clergy* being ſuch, as that they would rather Depoſe them for Immoralities, and Errors in Doctrine, to expoſe them, than ſuffer them to Demit, and get off without ſtain, when they are guilty of the ſame. But Mr. *Alexander* being Conſcious of his own Innocency refuſed to Demit, but rather to ſuffer their Extremity, from which he hoped GOD in his good time would Vindicate him. And therefore it being evident from the Grounds foreſaid, that the Synod has behaved themſelves moſt partially, and againſt all Law and Form: The ſaid Mr. *Alexander* does therefore proteſt

Proteſt againſt the Synods further Proceeding in the ſaid Matter, and appeals from them, and from any ſentence they ſhall give therein, to the next lawful *General Aſſemblie*. And to their MAJESTIES Protection, for Juſtice, and Relief in the mean time; And Proteſts, That the ſaid Libels, and Witneſſes Depoſitions taken thereupon, may be preſerved, and not put out of the way, That ſo the ſame (and not Copies thereof) may be produced to the next *General Aſſembly*; Or to any their *Majeſties* ſhall be pleaſed, out of their Royal Authority, to appoint to conſider the ſame: And that as the ſaid Mr. *Alexander* will publiſh and diſperſe his Appeal, and his Anſwers to the firſt Libel; Which he only did ſee for his own Vindication from any ſentence that ſhall follow hereupon; So he expects, and earneſtly Deſires, that the ſaid Synod may Print both the Libels againſt him, and Depoſitions taken thereupon, for vindication of their Juſtice, (if they can conceive they have done right:) But which Mr. *Alexander* hopes will rather vindicate his Innocency. And further, Mr. *Alexander* Craves, and Proteſts, That this his Appeal may be inſert in the Books of the Synod.

Notwithſtanding of the Appeals foreſaid, the Synod proceeded, and Depoſed the ſaid Mr. *Alexander* from his Miniſtry, and thereupon the Elderſhip of the Pariſh was invaded, and ſome few (ſeverals of them ſcarce worth to be noticed as Reſidenters) have uſurped the power of electing Elders, and have elected many moe than the number formerly uſed, purpoſely as they think, to make the greater Figure; altho' but of the moſt inconſiderable of the Pariſh; and of Deſign to Call, Impoſe, and Obtrude a Miniſter upon the Reſt againſt their will, contrary to the Laws of Charity, Practices of Chriſtian Churches, and profeſſion of Presbyterians. Notwithſtanding that the ſaid Mr. *Alexander Heriot* his Appeal does in Law preſerve his Right, and keeps all in *ſtatu quo*, the time of the Appeal, while it be diſcuſt.

Whereupon, not only the ſaid *Mr. Alexander Heriott*, but likewiſe the Heritors and Pariſhioners of *Dalkeith* have given in a Petition to the Lords of their *Majeſties* moſt Honourable Privy Council, That they may be pleaſed to forbid the Calling of a Miniſter until the Appeal be diſcuſt; And that in the mean time, he may be reſtored to the Exerciſe of his Miniſtrie. And that the Presbytery of *Dalkeith*; And others who had the Libels given in againſt him, and Depoſitions of the Witneſſes, may make the ſame known to him, as Law appoints; That he may know what is libelled, or may ſeem to be proved, to the effect he may the better clear himſelf of the ſame, which is nothing but falſe lies and calumnies: And whereof ſeveral of the Presbyterian Miniſters, who have ſeen the Libels and Depoſitions, Affirm, that there is nothing pretended to be proved, But the dancing about the Bon-Fire; which is not only clearly redargued to be falſe as ſaid is, there being no Bonfires either on the foreſaid day, nor for ſeveral months either before or after; But likewiſe if the perſons who have deponed it were known, and re-examined, it will be found, they have deponed falſly; And that they have been dealt with ſo to Depone; And that this Falſhood may not be diſcovered, not only are the Depoſitions kept up, contrary to expreſs Law and Acts of Parliament; But likewiſe, no notice can be gotten who were the perſons who have deponed it, that they may be inſiſted againſt.

Whereas it is pretended, That the Lords of their *Majeſties* Privy Council, are not Judges competent to the ſentences of *Eccleſiaſtick Courts*, and that as they cannot put in Miniſters in Churches, ſo they cannot meddle with ſentences of Depoſitions. It is anſwered, That by the 1. *Act* 8 *Parl. Ja.* 6. It is Statute and Ordained, *That his Majeſtie, and Council ſhall be Judges competent, To all Perſons Spiritual and Temporal, in all matters.* And to pretend, that the Council is not Judge competent

competent to ſentences of *Eccleſiaſtick Courts*, is no other then to affirm, *That theſe Courts have an Arbitrary power, and may do wrong at their pleaſure without Remeed or Control.* For it is evident, That *Mr. Heriott* is moſt unjuſtly purſued and Depoſed. And it is alſo evident, that if it be not Redreſſed by the Council, he will never be Reſtored by thoſe Miniſters, who have dealt ſo unjuſtly with him.

And whereas, it is alleaged, *That as the Council cannot put in Miniſters, ſo they cannot meddle with ſentences of Depoſition.* It is anſwered, That the Council has not the power of Admiſſion and Ordination of Miniſters. But if a Miniſter having a lawful Call, the Presbyterie ſhould refuſe to admit and Ordain him, albeit they have nothing to object againſt him, upon Application to the Council or Seſſion, Letters will be directed to Charge the Presbyterie, to Admit and Ordain him, but *multo magis* in this caſe, where a Miniſter is Depoſed from his Miniſtrie, as likewiſe from his Benefice, (which is his Livelyhood and Maintenance) and yet moſt unjuſtly, and without Ground or Reaſon; The Council is moſt proper Judges, for Reſtoring him againſt the foreſaid Oppreſſion, Injurie, and Unjuſt Sentence.

And for a further evidence of this unjuſt Sentence, it is Humbly deſired, that the Lords of Their Majeſties Privy Council will be pleaſed to take notice, That in the firſt Libel there are many Articles which are not to be admitted in Law; And it is ſaid, that there is none of them proved, but the Dancing about the Bonfire: And yet the Presbytery by their Sentence, found the Libel Relevant and Proved, which muſt be underſtood as to the whole Articles of the Libel complexlie, than which there is nothing more falſe, as will appear by the Libels and Depoſitions, if they were produced. And yet thereupon *Mr. Heriott* is firſt ſuſpended by the Presbytery, and referred by them to the General Aſſembly for further Cenſure, as if great Immoralities in Life, and Errors in Doctrine, had been proved againſt him. And the Synod (to which the Aſſembly remitted him) following the ſteps of the Presbytery, depoſed him. Now when Presbytery and Synod, have acted thus contrary to expreſs Law, and have done open and manifeſt Unjuſtice; (and whereof all that heard of it are convinced and ſenſible) And having ſtated themſelves Parties againſt him, there can be no Remedy expected from the ſaid Unjuſtice, Injury, and Oppreſſion, unleſs the Lords of Their Majeſties Privy Council interpoſe their Authority.

If it be alleaged, That the late Act of Parliament, The Act of Supremacy in Church matters is Repealed; It is anſwered, That the Act of Parliament 1669 is Reſcinded, which extended the Supremacy, to the Ordering and Diſpoſal of the External Government and Policy of the Church, and to the Enacting of Conſtitutions, Acts, and Orders in the Church. But the foreſaid Act of *K. Ja.* 6. his 8 Parliament, is not Reſcinded, which is only as to the Judging of *Eccleſiaſtick* Perſons in matters complained upon; and which power is inherent in the Crown, otherways there ſhould be *Regnum in Regno*; and Church Judicatories ſhould have arbitrary Power, without Redreſs or Control, as ſaid is.

In Regard whereof, The Lords of Their MAJESTIES Privy Council are Judges Competent, to this Injurie, Unjuſtice and Oppreſſion; And the Deſire of the Petitions ought to be Granted:

ACT of the General Assembly, *anent a Solemn National Fast and Humiliation, with the Causes thereof.*

At Edinburgh, November 12. 1690. *Postmeridiem, Sess.* 25.

THE General Assembly, Having taken into their most serious Consideration, the late great and general Defection of this Church and Kingdom, have thought fit to Appoint a Day of Solemn Humiliation and Fasting, for Confession of Sins, and making Supplication to our Gracious God, to forgive and remove the guilt thereof: In order whereunto, they have Ordained the Confession of Sins, and Causes of Fasting following, to be duly Intimat and Published; Recommending it most earnestly to all persons, both Ministers and others, That every one of us may not only search and try our own hearts and ways, and stir up our selves to seek the Lord; But also in our Stations, and as we have access, Deal with one another, in all love and tenderness, to prepare for so great and necessary a Duty, that we may find mercy in God's sight, and He may be graciously reconciled to our Land in our Lord Jesus, and take delight to dwell among us.

Although our gracious God hath of late, for his own Names sake, wrought great and wonderful things, for *Britain* and *Ireland*, and for this Church and Nation in particular; Yet the Inhabitants thereof have cause to remember their own evil ways, and to loath themselves in their own sight for their Iniquities.

Alas! We, and our Fathers, our Princes, our Pastors, and People of all Ranks have sinned, and have been under great Transgression to this day; For though our gracious God shewed early kindness to this Land, in sending the Gospel amongst us, and afterward in our Reformation from Popish Superstition and Idolatry; and it had the Honour, beyond many Nations, of being after our first Reformation, solemnly devoted unto God, both Prince and People, yet we have dealt treacherously with the Lord, and been unstedfast in his Covenant, and have not walked suitably to our Mercies received from him, nor obligations to him: Through the mercy of God this Church had attained to a great purity of Doctrine, Worship, and Government, but this was not accompanied with suitable personal Reformation, neither was our Fruit answerable to the pains taken on us by Word and Work; We had much Gospel-preaching, but too little Gospel-practice; too many went on in open wickedness, and some had but a form of Godliness, denying the power thereof; many also who had the Grace of God in truth fell from their first love, and fell under sad languishings and decays; and when for our sins the anger of the Lord had divided us, and we were brought under the feet of strangers, and many of our Brethren killed, others taken Captive and sold as slaves, yet we sinned still, and after we were freed from the yoke of strangers, instead of returning to the Lord, and being led to Repentance by his goodness, the Land made open Defection from the good ways of the Lord: many behaved as if they had been delivered to work abomination, the flood-gates of Impiety were opended, and a deluge of wickedness did over-spread the Land. Who can without grief and shame remember the shameful debauchery and drunkenness that then was? And this accompanied with horrid and hellish cursing and swearing, and followed with frequent Filthiness, Adulteries, and other Abominations, and the Reprover was hated, and he that departed from Iniquity made himself a reproach or prey.

prey. And when by these, and such like corrupt practices, mens Consciences were debauched, they proceeded to sacrifice the Interest of the Lord Jesus Christ, and Priviledges of his Church to the lusts and will of men; The Supremacy was advanced in such a way, and to such an height, as never any Christian Church acknowledged; the Government of the Church was altered, and Prelacy (which hath been always grievous to this Nation) introduced, without the Churches consent, and contrair to the standing Acts of our National Assemblies, both which the present Parliament hath (blessed be God) lately found; And yet nevertheless, of the then standing Ministry of *Scotland*, many did suddenly and readily comply with that alteration of the Government, some out of Pride and Covetousness or Man-pleasing, some through infirmity or weakness, or fear of Man, and want of Courage and Zeal for God; many faithful Ministers were thereupon cast out, and many Insufficient and Scandalous men thrust in on their Charges, and many Families ruined, because they would not own them as their Pastors.

And alas! It is undenyable, there hath been under the late Prelacie, a great decay of Piety, so that it was enough to make a man be nicknam'd a Phanatick, if he did not run to the same excess of riot with others.

And should it not be lamented, for it cannot be denyed, there hath been in some a dreadful Atheistical Boldness against God, some have disputed the Being of God, and his Providence, the Divine Authority of the Scriptures, the Life to come, and Immortality of the Soul, yea and scoffed at these things.

There hath been also an horrid Prophanation of the Holy and Dreadful Name of God, by Cursing and Swearing: Ah! there hath been so much Swearing and Forswearing amongst us, that no Nation under Heaven have been more guilty in this than we; some by swearing rashly or ignorantly, some falsly, by breaking their Oaths, and imposing and taking ungodly and unlawful Oaths and Bonds whereby the Consciences of many have been polluted and seared, and many ruined and oppressed for refusing and not taking them.

There hath also been a great neglect of the Worship of God, too much in publick, but especially in Families, and in secret.

The wonted care of Religious sanctifying the Lord's Day is gone, and in many places the Sabbath hath been, and is shamefully prophaned.

The Land also hath been full of bloody Crimes, and Cities full of Violence; and much innocent Blood shed, so that Blood touched Blood; yea, *Sodoms* sins have abounded amongst us, Pride, fullness of Bread, Idleness, Vanities of Apparel, and shameful sensuality filled the Land.

And alas! how great hath been the Cry of Oppression, and Unrighteousness, Iniquity hath been established by a Law, there hath been a great perverting of Justice, by making and executing unrighteous Statutes and Acts, and sad persecutions of many for their Conscience towards God.

It is also matter of Lamentation, that under this great Defection there hath been too general a fainting, not only amongst professors of the Gospel, but also amongst Ministers; yea, even amongst such, who in the main things did endeavour to maintain their Integrity, in not giving seasonable and necessary Testimony against the Defections and Evils of the Time, and keeping a due distance from them, and some on the other hand managed their Zeal with too little Discretion and Meekness.

It is also matter of Humiliation, that when Differences fell out amongst these, who did owne Truth, and bear witness against the Course of Defection, they were not managed with due Charity and Love, but with too much heat and bitterness, injurious Reflections used against pious and worthy men on all hands, and scandalous Divisions occasioned, and the success of the Gospel greatly obstructed

thereby, and some dangerous Principles drunk in: And after all this, there were shameful advances towards Popery, the Abomination of the Mass was set up in many places, and Popish Schools erected, and severals fell to Idolatry.

And though the Lord hath put a stop to the Course of Defection, and of his great mercy given us some reviving from our Bondage; yet we have sad cause to regrate and bemoan, that few have a due sense of our mercy, or walk answerable thereto, few are turned to the Lord in truth, but the wicked go on to do wickedly, and there is found amongst us to this day shameful ingratitude for our mercies, Horrid impenitency under our sins, yea, even amongst those who stand most up for the Defence of the Truth: and amongst many in our Armies, there is woful Prophaneness and Debauchery. And though we profess to acknowledge, there can be no pardon of Sins, no Peace and Reconciliation with God, but by the Blood of Jesus Christ; yet few know Him, or see the Necessity and Excellency of the Knowledge of our Lord Jesus Christ; few see their need of Him, or esteem, desire, or receive Him, as he is offered in the Gospel; few are acquainted with Faith in Jesus Christ, and living by Faith on Him, as made of the Father unto us, Wisdom, Righteousness, Sanctification and Redemption; and few walk as becometh the Gospel, and imitate our Holy Lord in Humility, Meekness, Self-denial, Heavenly-mindedness, Zeal for *GOD*, and Charity towards Men: But as there is even until now, a great contempt of the Gospel, a great Barrenness under it; so a deep Security under our Sin and Danger, a great want of Piety toward God, and Love towards Men, with a woful Selfishness, every one seeking their own things, few the things of Christ, or the publick Good, or one anothers welfare: And finally, the most part more ready to censure the sins of others, than to repent of their own.

Our Iniquities are increased over our heads, and our Trespasses are grown up into the Heavens, they are many in number, and hainous in their nature, and grievously aggravated, as having been contrair to great Light and Love, under signal Mercies and Judgments, after Confession and Supplication, and notwithstanding of our Profession, Promises and solemn Vowing, and Covenanting with God to the contrair.

Have we not then sad cause of deep Sorrow and Humiliation? And may we not fear, if we do not repent, and turn from the evil of our ways, and return to the Lord with all our hearts, that He return to do us evil, after he hath done us good, and be angry with us, until He hath consumed us?

Let us therefore humble our selves by Fasting and Praying, let us search out our sins, and consider our ways, and confess these, and other our sins, with Sorrow and Detestation; Let us turn unto the Lord with Fasting and weeping, and with mourning; Let us firmly Resolve and sincerely Engage to amend our ways and doings, and return unto the Lord our God, with all our heart, and earnestly pray, that for the blood of the Lamb of God, our sins may be forgiven, and our back-slidings healed, and we may yet become a righteous Nation, keeping the Truth, that Religion and Righteousness may flourish, and Love, and Charity abound, and all the Lord's People may be of one mind in the Lord: and in order to all these, that the Word of the Lord may have free course, and be glorified, and that the Preaching of the Word, and Dispensing of the Sacraments, may be accompanied with the wonted presence, Power and Blessing of the Spirit of the Lord; That the Lord would preserve and bless our gracious *King* and *Queen*, *William* and *Mary*, and establish their Throne by Righteousness and Religion, and grant to these Nations, Peace and Truth together; and for that End, bless and prosper His Majesties Councils, and Forces by Sea and Land, and those of the Princes and States his Allies, for God and his Truth, that Inferior Rulers may rule

rule in the fear of God, and Judges be clothed with Righteousness, and that many faithful Labourers may be sent out into the Lord's Vineyard, and they who are sent, may find mercy to be faithful, and be blest with Success, that Families may be as little Churches of Christ, and that the Lord would pour out His Spirit on all Ranks of People, that they may be holy in all manner of Conversation, and God may delight to dwell amongst us, and to do us good.

And while we pray for our selves, let us not forget our Brethren in Forreign Churches, with whom, alas! we had too little Sympathy; Nay, let us pray, that all the ends of the Earth, may see the Salvation of God; and that He would bring his antient people of the *Jews* to the acknowledgment of Jesus Christ; and that he would hasten the ruine of Romish Babylon, and advance the Reformation in Christendome, and preserve and bless the Reformed Churches; That he would pity His oppressed People, the *French Protestants*, and gather them out of all places, whither they have been scattered in the cloudy and dark day; and that he would be the Defence, Strength and Salvation of any of his People, who are in War or Danger by Infidel or Popish adversaries, in *Europe* or *America*. And in particular, that the Lord would be Gracious to *Ireland*, and sanctifie to his People there, both their distress and deliverance; and perfect what concerneth them, that he would convert the Natives there to the Truth, and reduce that Land to Peace; and appoint Salvation for Walls and Bullwarks to *Brittain*.

For all these Causes and Reasons, The General Assembly hath appointed the Second Thursday of *January* next, to be Observed in all the Congregations of the Church and Nation, as a day of Solemn Fasting and Humiliation, and Prayer; Beseeching and Obtesting all, both Pastors, and People of all Ranks to be sincere and serious, in Humiliation and Supplication, and universal Reformation, as they would wish to find mercy of the Lord, and have deserved wrath averted, and would obtain the Blessing of the Lord upon themselves and Posterity after them; and that the Lord may delight in us, and our Land may be as Married to him. And Ordains all Ministers, either in Kirks or Meeeting houses, to read this present Act publickly from the Pulpit, a Sabbath or two before the said Day of Humiliation: and that the several Presbyteries take care, that it be carefully Observed in their respective bounds. And where, in regard of Vacancies, the Day hereby appointed, cannot be observed, the Assembly appoints the said Humiliation, to be kept some other Day with the first convenient opportunity. And appoints the Commission for Visitation, to apply to the Council, for their Civil Sanction to the Observation thereof. *Extracted out of the Records of Assembly, by*

JO. SPALLING. Cls. Syn. National.

A PROCLAMA-

A PROCLAMATION

Anent a Solemn National Faſt and Humiliation.

WILLIAM *and* MARY, *by the Grace of God, King and Queen of* Great Britain, France, *and* Ireland, *Defenders of the Faith; To*

Macers of our Privy Council, or Meſſengers at Arms, our Sheriffs in that part, Conjunctly and ſeverally, ſpecially conſtitute, Greeting: Foraſmuch, as the General Aſſembly of this Church, by their Act, of the date the twelfth day of November *inſtant, hath appointed a Solemn National Faſt and Humiliation, to be Obſerved in all the Kirks and Meeting-Houſes of this Our Antient Kingdom; and appointed their Commiſſion for Viſitation, to apply to the Lords of Our Privy Council, for Our Civil Sanction, to be interpoſed thereto; And they having Applyed accordingly: Therefore We, with Advice of the Lords of our Privy Council, Do hereby Command and Enjoyn, That the ſaid Solemn Faſt and Humiliation be Religiouſly obſerved, by all Perſons throughout this Kingdom, both in Kirks and Meeting-Houſes, at the Diets, and in the manner as by the above-mentioned Act of Aſſembly, hereto prefixed, is appointed. And that the ſame be read by all the Miniſters, in manner therein mentioned. And to the end that ſo Pious and neceſſary a Duty may be punctually performed, and Our Pleaſure in the Premiſſes fully known: Our Will is herefore, and We Charge you ſtraitly, and Command, that incontinent theſe Our Letters ſeen, ye paſs to the Mercat-Croſs of* Edinburgh, *and the remanent Mercat-Croſſes of the Head-Burghs of the ſeveral Shires and Stewartries, within this Kingdom, and in Our Name and Authority, make Publication of the Premiſes, that none may pretend ignorance. And we do Ordain Our Solicitor to diſpatch Copies hereof to the Sheriffs of the ſeveral Shires and Stewarts of the Stewartries, or their Deputs, or Clerks, to be by them Publiſhed at the Mercat-Croſſes of the Head-Burghs, upon receipt thereof, and immediately ſent to the ſeverat Miniſters, both in Kirks and Meeting-Houſes, to the effect they may read and intimat the ſame from their Pulpits, and may ſeriouſly exhort all Perſons, to a ſincere and devout obſervance thereof, as they Regard the Favour and Bleſſings of the Almighty God, the Safety and Preſervation of both Church and State, and would avoid the Wrath of God upon themſelves and their Poſterity, and as they will be anſwerable at their peril. And Ordains theſe Preſents to be Printed with the ſaid Act of Aſſembly, and theſe Preſents ſo to be Publiſhed in manner foreſaid.*

Given under Our Signet at *Edinburgh*, the twenty firſt day of *November*, And of Our Reign, the ſecond year, 1690.

Per actum Dominorum Sti. Concilii.
GILB. ELIOT, Cls. Sti. Concilii.

God ſave King WILLIAM, *and Queen* MARY.

Edinburgh, Printed by the Heir of *Andrew Anderſon*, Printer to the King and Queens moſt Excellent Majeſties. 1690.

FINIS.